

The Brooklyn Jewish Center Review

THE MEANING OF ORT

POSITIVE JUDAISM

THE STORY OF A ROMANTIC
SAGE

ZIONISM IN SOVIET RUSSIA


SURVEY OF THE WORLD'S
MAGAZINES

JEWISH EVENTS IN REVIEW


DECEMBER

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Mrs. Roosevelt Sees It Through

MRS. ELEANOR ROOSEVELT visited recently a Jewish school—the Center Academy of Far Rockaway, and in her syndicated column which appears in many cities of this land, she made a striking observation. After telling how interested and impressed she was with the program of Hebrew studies that the school was imparting to these children, she commended the effort “to preserve the knowledge and culture of their race and make it of value to young America.”

Continuing her observations, the first lady of the land added: “I wonder if many racial groups could not take a leaf out of their book and if the result might not be far-reaching in making us quite understand other nations and what we have drawn from them. Respect is the first requisite to good fellowship.”

Mrs. Roosevelt, by these words, proves that she clearly understands and appreciates the implications of true Democracy. Democracy does not demand of any cultural or racial group to drown its identity. On the contrary, real Democracy is only then achieved if each group remains true to the finest products of its own soul, and learns to regard with appreciation and respect the achievements of its sister groups.

What Mrs. Roosevelt here sees through, many of her own people, alas, fail to appreciate. A good Jewish education in all the cultural and religious achievements of our people will not only make our children better Jews, but better Americans as well. For they will acquire a spiritual treasure from which they will be able to make a real offering for the development and the growth of an ideal America.—I. H. L.

ART AS AN EXPRESSION OF JEWISH LIFE

It is a pity that Jews in America, with all the progress many of them have made in culture and education, have not yet learned to appreciate the cultural value of Art and artistic expression. So few homes, even of our wealthiest in the community, give evidence of any such appreciation, especially of Jewish art. You will find in some of these homes furnishings that are the choice of the most expensive decorators. But they remain cold and empty of any content—certainly of any Jewish content—because of the absence of even a single artistic creation that would give it a Jewish symbolism and Jewish meaning. The Center has realized this void and has consistently endeavored to bring home to our people an appreciation of and a love for these expressions that have come from the hands of some of our most gifted artists, painters and sculptors. The exhibition of the works of Temima Nimtzowitz that was recently held in our Center, the previous exhibitions of Raskin, Schatz, Pilichovsky and a host of others, were all dedicated to that end. Recently there has been opened in the Chanin Building in New York the Halevi Art Associates, a studio devoted exclusively to the advancement of Jewish art, where some of the finest work of men like Elias Grossman, Joseph Margulies, Lionel Reiss, Saul Raskin, William Meyerowitz, and a host of others, are exhibited for the delight of those who can see in art one of the noblest expressions of the mind of man.

Is it too much to hope that as a result of their efforts our people will

THE SEMI-CENTENIAL OF THE JEWISH THEOLOGICAL SEMINARY

ON the 17th day of this month, in the presence of the leaders in Jewish thought in America, there began the first of a series of brilliant meetings that are to mark the semi-centennial of the Jewish Theological Seminary of America. Governor Lehman, who was the principal speaker that evening, spoke not only as the Governor of our State, but as a great Jew who appreciates the role that the Seminary has played in these fifty years in the fields of Jewish learning, scholarship and religious life and thought.

Through its library, which to-day possesses the largest and best collection of Jewish books and manuscripts in all the world, through its faculty, which numbers some of the greatest and most distinguished Jewish scholars in their respective fields, and through the work

of its hundreds of graduates serving in almost every part of this land and Canada, the Seminary has done much to enrich our Jewish life and to give meaning and vitality to our great cultural and spiritual heritage.

The fact that leading educators — men like President Conant of Harvard, Butler of Columbia, Coffin of the Union Theological Seminary, and others who will participate in this celebration — speak in the greatest appreciation of the achievements of the Seminary ought to move the Jews of America not only with a sense of great pride but also with a holy resolve to so assure the future of the Seminary that it may continue, in ever larger measure, to be the bulwark of strength in the upbuilding and strengthening of Jewish life in America.

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begin to value the Jewish works of these artists and, by bringing them within the portals of their homes, change the colorless, lifeless, expressionless, tone of these homes into citadels of Jewish beauty and character.

A TASK THAT MUST BE SHARED BY ALL

THE Center Membership Campaign which is now at its very height, must not be regarded as a task that belongs to a small group alone. Neither the officers alone, nor the Trustees and Governing Board alone, nor the Membership Committee alone, can achieve the goal that has been set. It can be achieved even within the short period that has been assigned for it if every member of our Center will regard this as his or her personal task and responsibility. It is a duty that must be assumed and shared by every individual in our institution. Then and then only can success be ours.

The writer of these lines is absolutely convinced that there are in our community five hundred men and women who can, who should and who ought to be affiliated with us in the work of strengthening Jewish life in our midst. They are but waiting to be asked, to be invited to share the holy work that is ours. Let us feel the call to ask, and we are confident that our neighbors and friends will respond, as Jews have ever responded when a call to duty came to them: *Hineni!* Here I am! I am ready to do my share to serve our God and our people!

—Israel H. Levinthal

ZIONISM IN SOVIET RUSSIA

ONE of the serious problems of the Jewish people which under other conditions would doubtless engage our attention and effort to a conspicuous degree is the status of the Zionist movement in Soviet Russia. Also there is the whole matter of the connection of Russian Jews with the common bond of Hebrew culture. That the condition is unsatisfactory is vaguely known to many people but the *vis major* of concern over Palestine obscures the other difficulty. Pierre van Paassen in "The New Palestine", issue of December 4th, 1936, brings the question once again into sharp relief.

Mr. Van Paassen writes from firsthand experience, having made many trips to Soviet Russia both to observe the situation and to intercede with the

government for its improvement. His report is no less than alarming, both because of the facts which he cites and because of the pessimistic conclusion at which he arrives.

Briefly put, the facts are that Zionism as an ideology and any loyalty to it and any effort in its behalf are strictly interdicted. The old Russian leaders in the movement are terrified by police and governmental repressions. In net effect, the four million Jews residing in Russia are by the pressure of a hostile philosophy being cut off from the body of Israel in this most Jewish of all purposes and labors.

With native insight and keen judgment Van Paassen understands and makes very clear the fundamental reason for Soviet opposition to Zionism, a phenomenon which otherwise might seem peculiarly unreal. It must be conceded that the record of Soviet leaders shows them to be otherwise exceptionally skillful politicians and perhaps even diplomats and statesmen. The deliberate outraging, therefore, of the feelings and sentiments not only of millions of Jews but of liberals throughout the world would be a perplexing matter were it not for Van Paassen's elucidation of the reason. That reason he finds to exist in the fundamental opposition between the Hebraic democracy and high evalua-

tion of the individual as opposed to the essential Soviet contempt for the individual and deification of the mass in society.

It is this inescapable hostility between two *Weltanschauungs*, more even than the facts of the repressions themselves, which generates Van Paassen's pessimism. Nor does he believe that the projected Jewish settlement in Biro-Bidjan gives any comfort or promise of betterment. In fact he says: "It is, as it were, a sop thrown to a group of hyper-fanatics, who want to prove that they are one hundred and fifty percent Communist and that their loyalty to 'the greatest leader of all times' has even silenced their blood solidarity with world Israel".

Obviously there is but small comfort in Mr. Van Paassen's report of an added element in the mass of Israel's miseries. However, it all adds up to a total not new or strange to the Jewish people. For them there remains the historic method of approach so well put by Van Paassen himself: "Israel's road of sorrow in Nazi Germany and in Bolshevik Russia, in my estimation, is the key to the deepest understanding of the destiny of mankind and his patience and faith in the upbuilding of his own land is the way that leads to the heights".

—William I. Siegel

A MESSAGE FROM LOUIS MARSHALL

(Nine years ago Louis Marshall delivered an address on "The Major Problems of American Jewry" before a gathering of the Jewish Education Society. This association has now reprinted this address as a pronouncement equally significant today. Following is an excerpt from it.—Editor.)

THERE is no use in mincing words. If we, the Jewish people, ever come to the stage when we fail to respond to the call of Jewish education, we will have done what our enemies never succeeded in doing, what the Romans and Greeks and all the nations of the earth were unable to do. We will have destroyed ourselves. We will have written our own death-warrant.

I cannot conceive of a Jew who can truthfully call himself a real Jew if he is ignorant of Judaism, if he is not versed in Biblical lore, if he is ignorant of Jewish history, if he has not been trained in Jewish ethics. Such a person may, on some theory or other, be called a Jew but he might just as

well be called anything else. He is not, however, worthy to be called a Jew. He represents no ideals. He represents nothing that is of spiritual value. He may be a multi-millionaire. He may be a great merchant, he may be a great industrialist, a great physician, or a great lawyer. But we have not, as I believe, been kept alive miraculously by the Almighty during all these centuries in order that there may be men with what is termed Jewish blood, but who are without a single Jewish idea in their minds and are destitute of the Jewish spirit. Such a man may conceive himself to be a great man, but he is really an *am ha-aretz*. Frequently he is nothing more than a clod of earth with a pocketbook.

I never undergo a great emotion when I hear that some Jew is worth five, ten, or twenty, or even a hundred millions. I do, however, feel an overwhelming emotion when I hear of a Jew who lives the Jewish life, who has the Jewish spirit, who brings up his

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THE MEANING OF ORT

By EMILY M. ROSENSTEIN
*President of the Women's
American Ort*

ARE there too many Jews? How many shall live? Have they a right to work for a living?

A few weeks ago the Polish delegate to the League of Nations demanded that the League find new outlets for Polish Jewish immigration. Poland, he said, is overpopulated because of Jewish masses whose economic structure does not fit in with the social evolution of Poland.

Leaving aside this brazen singling out of one part of the population, let us examine what is the economic structure of the Jewish masses to which the Polish government takes exception.

Six hundred years ago Poland invited the Jews of western Europe to come into its territory in order to develop its trade and its cities. Germans were also invited, and incidentally, it was the German competitors of the Jews who started anti-Semitism in Poland.

The Jews were known as traders; in fact the word trader was synonymous

New Jewish Gardeners

with the word Jew—as it is today in Mexico. For centuries thereafter the Jews were the traders of Poland. They were the middleman, the middle class; and they did help to develop the Polish cities. Today about 70 per cent of them are middlemen; and Poland objects. She is deliberately encouraging the rise of a Polish Christian middle class and the development of cooperatives for buying and selling. These new organizations are given preference in the matter of loans, credits and licenses. Add to this a boycott against the Jewish trader, unequal competition due to forced closing on Sunday even in Jewish neighborhoods, the general breakdown of the middle class, and it is not hard to see that 70 per cent of the Jewish population of over three million are losing their means of livelihood.

Normally the division of people's occupations is: one-third distribution (buying and selling); and two-thirds productive work (artisanship, manufacturing and agriculture). Among the Jews, particularly of Eastern Europe, these figures are reversed. One of the arguments of the anti-Semites is that the Jews are not productive, that they live off other people's labor. In addition to this the poverty of the masses is intense, the petty trading of the most precarious kind, and the artisanship of a low standard.

Of course there was an historic reason for this picture of the Jewish occupational life. For centuries Jews were forbidden to buy or work on the land; hence they lived in towns. And in the towns their means of livelihood was strictly circumscribed, limited to money-lending and trading, and in many places limited to trading only in second-hand goods. Emancipation came only recently, in most of Europe

A Furniture Shop Established by Ort

since about 1870 and in Roumania and Russia not till 1917. In the meantime the few occupations allowed became traditional. Not admitted to the trade guilds, they did not learn skilled trades. As Moses Mendelssohn says through one of his characters: "They tie our hands and then scold us for not making use of them."

It was to correct this unbalance in the Jewish economic structure that the ORT movement came into being 56 years ago in Russia at the time when half the Jewish population of the world lived there. Today it is a world-wide movement.

ORT established schools to teach Jews skilled trades and agriculture in Russia. Its growth was slow, due in no small part to the prejudice which the Jews had acquired against work with the hands. They had acquired a distaste for that which they had been prevented from learning for centuries. They looked down on the *baal melucha*.

ORT got its real start after the Soviet Revolution, when all power went to the workers and farmers. Since the majority of the Jews were neither, they were declassed. The hardship that they endured is indescribable. They were not even entitled to bread cards, hospital service, education for their children above the 4th year. But the Soviet government was eager to help them be reclassified, which was possible after two years work in factory or on the land. ORT was given land for settling and training Jewish farmers, provided with timber, seeds and credits, and allowed freedom from taxation for three years. A number of agricultural colonies, trade schools, factory schools and co-operatives of artisans were established.

In the last few years ORT established workshops in the colonies to

(Continued on Next Page)



provide winter work for the farm groups. With the added income derived from these, the colonies established kindergartens, libraries, and other social services, and acquired for themselves the necessities to make life more agreeable on the farm.

Through the ORT tool supply department, people in other countries were enabled to send machines duty free to relatives in Russia.

The emergency situation of the Russian Jews having been largely "liquidated," the ORT centers its attention on Poland, Roumania, Latvia, Lithuania, and on the training of German refugees in France and in our schools in eastern Europe. 500 refugees were trained by ORT last year.

In agricultural work ORT has model training farms. It sends skilled agronomists at regular intervals to instruct the farmers; it helps them with implements and seeds and develops phases of modern agriculture new to our farmers, as, for example, vineyards, bee-culture, horticulture.

One of the interesting aspects of ORT is the fact that in every country where it has training centers it also has local support and local committees. With all its poverty the Polish ORT contributed almost three times as much as the American ORT last year. It is not an organization imposed and directed from without, but democratic and with local membership. The fact that there is a World Ort, however, with parliamentary committees headed in France by Edouard Herriot, and in England by Lord Marley, as well as a Congressional Committee in the United States of which Senator Wagner is chairman, adds considerable to the local prestige of the ORT organizations, and has some bearing on the attitude of the governments of those countries where the Jewish lot is so miserable.

Many years ago I was present at the showing of the first movies that came out of Palestine. The audience was wildly enthusiastic, demonstrating with loud applause whenever scenes appeared showing Jews in athletics and Jews working as farmers. Was this not a demonstration in some measure of the deep yearning of the Jew for normality, for living like other peoples, strong, healthy and engaged in healthy occupations? That is what ORT aims to do, to see Jews once again, as in ancient times before the fall of the Temple, engaged in all manner of work—creative and healthy.

The Story of a Romantic Sage

A Review by Dr. Israel H. Levinthal

IN these days when all the world has watched a drama of royal romance, it is good to turn back the pages of history nineteen centuries and to behold another such drama, in which the hero was one of the greatest sages, scholars, saints and martyrs in all Jewish history—Rabbi Akiba. But there is a striking difference in these two romances. In the former, a king, because of his romance, flies from high office and from the duty that destiny placed upon him. In the latter, a poor shepherd, because of his romance, becomes so inspired with a sense of duty that, miracle-like, he rises from obscurity to the very heights of glory and achievement, earning for himself the unforgettable love of his people not only of his day but throughout the ages.

It is this story of one of the most beautiful and touching romances in history that is exquisitely portrayed for us by Dr. Louis Finkelstein in his new book: "Akiba—Scholar, Saint and Martyr".* But it is something more than the story of this romance between the pauper Akiba and Rachel, the beautiful daughter of the wealthy Kalba Sabua. It is the story of a life that was full of romance, a romantic love for study, a passionate love and devotion to his people, and a love that never was surpassed for his God! The author, who is Professor of Jewish Theology and the Talmud at the Jewish Theological Seminary, gives us the benefit of his vast researches in Jewish learning, and unfurls for us a panorama of the entire period of Akiba's life, a period that is one of the richest, most dramatic and tragic in all our colorful past. With the pen of an artist, Professor Finkelstein portrays for us the political, social and economic trends of that age, and gives us a delightful picture not only of Akiba but of the other spiritual and intellectual giants, who, with this sage, saved our people and our Torah from final destruction. And the student of the Talmud and Jewish law will find something still more in his perusal of this work. Prof. Finkelstein goes deep into an analysis of the teachings of Rabbi Akiba, especially when he differs from the opinions of his other distinguished colleagues. In striking fashion he shows how economic and social views influenced many of these legal and

ceremonial decisions, how Rabbi Akiba, a plebian himself, always sided in his views with the masses, with those economically less fortunate. His legal mind revealed his enthusiastic devotion to the causes of peace and social justice, and evidenced the great sympathy that filled his heart for the underprivileged of his day and generation.

What surprises the reader most as he reads this book is the fact that here is a volume so rich in scholarship and yet so interestingly written, that he must convince himself that it is not fiction but real biographic history that is before him.

It is surprising that the great masters in the field of biography—an Emil Ludwig or a Lion Feuchtwanger—have not long ago seized upon Akiba as a fitting theme for one of their studies. For nowhere can we find a more colorful personality, with so unique a record of achievement—lover, philosopher, nationalist, humanist and lover of life, yet willing martyr for a great cause—than this former shepherd who, up to his fortieth year, could not read even the alphabet. But what these biographers missed is given to us in royal measure by Professor Finkelstein. It is not a study of facts alone that we have here, but a drama of personalities and events, written with the art of a true dramatist, that holds the reader enchanted until the very last page.

Jews often complain that they cannot read Jewish history because most of our histories prove to be such dry and such difficult reading for the average layman. Here then is a book that portrays one of the greatest periods in our history, that gives the life story of that sage and hero who, in Jewish legend, came to be known as the second Moses, that gives us a philosophy of Jewish law, and that at the same time is written in such a lucid, fascinating style that even the uninitiated in Jewish reading will find its pages great delight as well as the advantage of real knowledge.

* "Akiba—Scholar, Saint and Martyr", by Louis Finkelstein; Covici-Friede, N. Y.

POSITIVE JUDAISM

By MARK SOLITERMAN

TWO types of life are characteristic of the modern Jews. A stabilized, rigidly regulated life of the Jews called orthodox and an extremely varied, chaotic life of the Jews called liberal. The first have a definite philosophy of life, the others have none. The two terms do not really define the two groups, but they are usually accepted.

The difference between the two groups are numerous and profound. They are economic, social, cultural and spiritual.

The orthodox Jews are, in the overwhelming majority, poor. They belong either to the lower middle-class or to the laboring class. The liberal Jews are either of the middle-class, upper middle-class or intellectuals. Socially, orthodox Jews live almost exclusively among their kind; liberal Jews, on the contrary, strive to live in a Gentile environment, but are in most cases forced back to the Jewish group. The orthodox Jews are only materially affected by the culture of the majority amongst whom they live. It is because the orthodox Jews represent the mass and the mass actually participates very little in the cultural life of the country. The intellectual and cultural life of every mass is mainly religious. As the religion of the Jewish mass is different from that of the majority, the intimate cultural life of the Jewish mass is also different, at least in its spiritual manifestations. A certain limitation however may be made for the Jewish workers, who are under the influence of the international labor movements. But here again the Jewish worker has created his own organizations and literature.

The liberal Jews are entirely absorbed by the culture of the majority; they know of no Jewish culture. They participate in the prejudices of the majority and often make theirs the Gentile prejudice against the Jews.

The spiritual distinction between the two groups is even more outstanding. The orthodox Jew has an intense Jewish spiritual life drawn from the Jewish religion and tradition. The liberal Jew has very little religion and has no Jewish spiritual individuality of his own.

The life of the orthodox Jewry is regulated by a religious discipline encompassing practically every phase of life. In spite of the various cultures

among which the orthodox Jews are living, their inner life has much similarity. The difference between the various orthodox communities in the world are external, material. The basic features of their life are the same. There is steadiness and continuity in this life: tradition and religion mold it and replace the political organization. The spiritual life of orthodox Jewry is admirably unified. An orthodox Jew never questions himself what it means to be Jewish or why he is a Jew. He has an autonomous spirituality and no problem of a spiritual Jewish existence. His problem is that of human existence, as of any human being or oppressed minority. The orthodox Jew has a conception of life which he believes to be the right no matter what one may think of certain outworn customs, orthodox Judaism is a steady, uncompromising attempt to realize the ideal in life. There is much color and charm in that way of life. It is a discipline and an accumulation of suppressed energy.

In spite of this integration there are important defects in the orthodox Jewish life. It is static, and ignores the problems arising with every new generation. It stresses too much the duties of the individual towards God and towards the fellow men, but overlooks the duties towards the Jewish people as an entity. This attitude deprives the orthodox Jews of political thinking, of organizing ability, and of persistence in political effort for the achievement of definite Jewish goals. Orthodox Jewry, in spite of the tragic position of the world Jewry, has never formulated any Jewish politics, but has developed only solicitation, and that limited in scope to the particular place, case or moment. It never rose to a formulation of a program for the relief of the Jewish people's woes. Besides the great faith in the Messiah, what is the organized effort of the orthodox Jewry?

Orthodox Jewry seems to be afraid of the great spiritual movements in the world. Not being prepared to face them and to absorb them into the Jewish spiritual life, it keeps aloof from them and thus leaves the individual to face alone the innumerable cross currents of the Gentile world in which we are a small minority. Orthodox Judaism is too introspective; it has its

eyes fixed on the past, is forgetful of the present and has only hope as an outlook for the future. There is something pessimistic, something ascetic in the orthodox Jewish life.

Quite different are the features of the so-called liberal Jewry. They are a product of the peculiar Jewish position in the Gentile world. In a normally-living people all conceptions of life, whether they are a result of an inner development or imposed by a foreign influence, may express themselves without disrupting the people's cultural and spiritual life. A normally-living people is organized into an autonomous political and cultural community and new conceptions are adjusted and modified according to the national environment. The variety of ideals enriches the national life of the people and is a factor of their progress. In our Jewish community however, when the individual breaks with the orthodox way of life, he severs his connections with the Jewish spiritual life and community and espouses another culture. The result is a chasm between the Jewish masses who are orthodox and the upper, cultured Jewish class. There is no synthesis as yet between our own spiritual life and that of the ambient majority.

Yet when a Jew gives up his orthodoxy, he develops a marvelous enterprising energy. It seems as if the rigidly suppressed creative forces are bursting forth, eagerly seeking for expression and application. But the Jewish spirituality is lost. The liberal Jew has no original Jewish thinking. He drifts with the stream of the majority's life. There is no unity as in the orthodox Judaism. In every country the liberal Jew is different. He has only one feature common to liberal Jews all over the world. He is Jewish to the extent his deliberate striving to merge his life with that of the majority is rejected, or to the extent that he cannot accept certain elements of this life. In other words, he is *negatively* Jewish, Jewish *malgre lui*.

The liberal Jew is forced to live a dual life. He is tossed between the Gentile majority and the Jewish community. He is sensitive about the majority's attitude towards Jews and he

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Survey of the World's

Selections of Fact and Comment
from Leading Publications

Revealing the Contemporary
Jewish Scene

Magazines

DEAD END FOR JEWS IN POLAND

By Abraham G. Duker
in "Current History"

DURING the last few months the pro-Government press in Poland has been occupied in debate with the more reactionary newspapers on the "problem" of the three million Jewish citizens of that country. The conflict is over the proper method of getting them out of Poland. The reactionary Endeks believe that the continuance of the present anti-Jewish boycott, aided by an intensification of physical attacks on Jews, will compel them to migrate. The pro-Government press, on the other hand, pleads for realism; "pogroms" will not drive the Jews out unless they have a place to which they can go. The Jews, crushed physically, their morale slowly crumbling, helplessly await the outcome.

What manner of land is it which can speak calmly of almost 10 percent of its population, regardless of its economic function, as superfluous? Poland is an incredibly poor country. Three quarters of its population are peasants, perhaps the poorest in Europe. Fully one third of the peasant households are on farms of less than five acres. On the other hand, some 6,000 landholders, constituting 2 percent of the farming class, hold one fourth of all the land cultivated. In the cities, unemployment stalks at the heels of poverty. Of a million registered workers, 500,000 are unemployed.

The tragedy of Polish Jewry is that it is artisan in a land where Government cartels and cooperatives have taken away the best markets and where the boycott takes away the dregs; that it is the people of petty traders where populace and Government unite in the cry of "Boycott the Jews!"

The Polish boycott is founded on a tradition of Jew-hatred as old as Polish nationalism. It has the support of all parties except the socialist and communist. Powerful churchmen like Car-

dinals Klond and Kakowski and Bishop Sapiena approve of it. The rising Polish city population attempts to eliminate the Jews from their city occupations. All ranks of society are united on the demagoguery of solving the problem of landlessness and poverty by removing the Jews from the economic scene.

The reactionary press has passed the point of general patriotic appeal for the boycott; it takes up specific points toward making the boycott complete. Through its highly developed intelligence service, it furnishes lists of Jewish enterprises in various localities:

"Thirty-six Jews are making a living here—they are depriving thirty-six patriotic * * * Poles of a livelihood." Such a matter of fact approach has the desired result.

To ensure response to these appeals to patriotism the Poles have drawn on Germany for instruction. Unemployed are engaged to picket Jewish stores. Poles buying from Jews are photographed, identified, and their names published in the roll of dishonor in the local press. Peasants who sell their produce to Jews are beaten. The Polish artisan is urged to mark his goods with a special brand so that no patriot may innocently buy Jewish-made goods. The Government, with "national interests" in mind, sets up licensing and educational tests for artisans and merchants; and the examiners, of course, are Polish competitors in the same fields of activity.

If the petty trader among the Jews seeks to escape from the vicious circle of savage competition and boycott in petty trade, and tries to enter the field of larger trade where competition is less acute, he has to cope, in addition to the boycott, with Government-subsidized cooperatives. But if an established tradesman can sell more cheaply than the Government-subsidized cooperative and thus in part avoid the boycott, he still faces the problem of credit. More than sixty-five percent of credit facilities in the country are in the hands

of the Government and it is an almost axiomatic policy to grant no loans to Jews who might compete with Gentiles.

Yet some Jewish traders manage to survive. The boycott cannot be completely effective and the Jewish trader can lower his standard of living to that of the peasant who has turned trader. However, the reactionaries realize that, and they have provided for it by an adaptation of the pogrom—"retail pogroms." No one pays any attention to the explosion of a bomb in a Jewish shop; to the demolition and looting of a few Jewish stores in the market street; to acid thrown at some huckster's face. A merchant whose entire capital is a stock in trade worth some ten dollars cannot recover from its destruction; no one but Polish Jewry knows of it, and Polish Jewry is past noticing such petty troubles. The total effect is terrifying, for all this is a matter of everyday occurrence.

Even in Jewish-owned industry the Jewish worker has difficulties in gaining employment. Polish workers have gone out on strike when an employer in need of help engaged Jews. Jewish employment prospects in Polish-owned enterprises need hardly be stated.

The number of Jews employed on public projects is unknown. None are employed in the postal service and in the mining industries; few have found work on the railroads. The situation in the municipalities is illuminating: one third of Warsaw's population is Jewish; the city employs 20,000 people of whom 50 are Jews. In Lodz 46 percent of the population is Jewish—and 4 percent of the municipal employees are Jews.

The physical consequences of this economic constriction are visible in the statistics on the health of Jewish school children. In the city of Czestochowa, for instance, sixty-five percent have no shoes; fifty percent come to school without having eaten breakfast; thirty percent do not eat meat at home even once a week; 12 percent sleep on the

floor, for they have no beds. Other towns and cities report in a similar vein. TOZ, the Jewish Medical Society, reports that 60,000 Jewish children suffer from undernourishment.

The Government today has put itself in such a position that if it should protect the Jews it would lay itself open to attack as Jew-run. At the same time it sees an advantage in diverting discontent with the economic situation in action against the Jews. Beginning with a deficit of 63 million zloty in 1931, the deficit every year has surpassed treasury estimates and in 1935 it totaled 1,150,000,000 zloty, a staggering burden for so poor a land. Exports of agricultural products have dropped drastically, in some lines to one seventh of the 1928 value. The Government is acutely aware of the fact that world conditions alone cannot explain the increasing misery of Polish economic life. Thus the red herrings of anti-Semitism and communism are highly useful.

Many forces are engaged in an effort to normalize the Jewish economic structure so that the Jewish community can be more self-sustaining. New avenues of employment are being constantly sought and developed. The effort to settle Jews on land, to teach new trades, to preserve the cultural integrity of the community, is carried on by the Jews through their own efforts and with some outside aid. The American Jewish Joint Distribution Committee has helped in both philanthropic and reconstructive capacities, being of particular aid in occupational retraining in medical work and in the care of children.

Of equal importance in preventing the complete collapse of Polish Jewry has been emigration. Since the war, half a million Jews have left Poland for the Americas, South Africa, and Palestine. With the stoppage of immigration to the United States, the stream has been diverted largely to South America and Palestine.

COLOR BLINDNESS AMONG JEWS

By Audrey M. Shuey, of
N. Y. University, in
"Science"

THE writer gave the Ishihara color blindness test to 529 New York Jewish boys and men, 474 of whom were students in New York University. No subject was included unless his parents and all four grandparents were Jewish.

Each subject was tested individually, one eye at a time, under good light. If he misread, or was unable to see the numbers on two or more of the ten plates normally read by people with complete color sense the subject was classed as color blind or color weak.

Forty subjects, or 7.56% of the total number tested, were color blind or color weak. Of this number three were unable to see a single number beyond the first, and may be considered totally color blind. Eighteen others were so defective that they misread every plate beyond the first. The other nineteen subjects made errors on from three to nine plates. None of the forty made fewer than three errors.

In common with the other investigators we found green-blindness to be more prevalent than red-blindness. Eleven subjects were completely green-blind but not completely red-blind, while two were only red-blind.

For the most part the subjects were equally blind with their two eyes.

About half of the subjects' parents or grandparents were born in Russia, the rest being largely of Austrian, Polish, German or Hungarian stock. We considered the records of the Jews of Russian descent separately and found 8.1% of them to be color blind.

In conclusion, our experimental results do not bear out Garth's finding that the Jewish males are different from other white males in color sensitivity.

(In 1933 Thomas R. Garth, of the University of Denver, published a paper on racial blindness in which he stated that of two hundred male Jews tested 4% were color blind, while of 795 white non-Jews 8.4% were color blind. Of 175 Jewish women experimented with none were color blind, and of 232 white non-Jewish women tested 1.3% were color blind.—Editor)

THE REASON FOR MOSLEY'S ANTI-JEWISH CAMPAIGN

Editorial in "The New
Statesman and Nation"

WHY does Sir Oswald Mosley adopt this peculiarly provocative method of propaganda? The results of his recent activities in the East End give some indication of the reason. It is an open secret that his economic policy, put out with a blare of trumpets a few years ago, made no impression. Detailed study of Hitler's technique appears to have led Sir Oswald to shift the emphasis from

what we may call the constructive side of his policy and to concentrate upon an anti-Semitic drive. We find it hard to believe that Sir Oswald is himself convinced by his own anti-Semitic propaganda except as a political weapon; he is an intelligent man and not many years ago numbered prominent Jews amongst his intimate friends. But a Fascist movement must have mass support and can only live on hatred. Sir Oswald saw more clearly than most people that an anti-Semitic movement might catch on even in England, where traditions of tolerance and racial equality have been maintained for centuries. Anti-Semitism is, in truth, latent in many people, who dislike certain "foreign" characteristics in the Jewish race. But they have learnt to repress this irrational prejudice, just as they restrain their instinct to hit or abuse people who tread on their toes in a crowded bus. But once it is put about that the Jews are the cause of our troubles and that it is patriotic to attack them, many people who have not made a success of life, or who feel an unexplained grudge against their neighbors, begin to blame the Jewish race for their own sense of frustration. Racial differences, which were formerly matters for joking, are exaggerated into grievances, and in the East End, where Jewish landlords and employers are often unpopular in any case, it is not difficult to transform a mere dislike into an active hostility. At a public meeting a few months ago, Sir Oswald Mosley boasted that he had succeeded in the last two years in creating an anti-Semitism in England which had not existed when he began his propaganda. Sir Oswald's invasion of the East End has been intensified during the last six months . . .

This anti-Semitic activity has brought an entirely new atmosphere into East London politics. The Jews have been driven to seek new ways of defending themselves. At the General Election in November, 1935, a Jewish candidate, a Liberal, offered himself to the electorate of Whitechapel as a champion of his race against the Fascists, and the election campaign was carried out in that area on frankly non-political lines. Probably as many as 75 per cent of the total Jewish electorate abandoned their usual political ties and voted as Jews for a Jew. A fortnight later, in a Borough Council election, an almost entirely Jewish ward in the same area, which had supported the Liberal in the General Election, returned

(Continued on Next Page)

ed a Jewish Labour candidate. Since then the increasing intensity of Fascist terrorism has induced a large number of Jews to look for protection not to the law, which has failed to defend them, but rather to the Labour Party. It was the experience of East End Labour Parties that carried out a campaign for new members in Whitechapel this summer that in some districts almost the whole Jewish population were prepared to enroll directly the canvasser stated that the Labour Party was prepared to fight Fascism.

ANTI-SEMITISM IN THE EAST-END OF LONDON

By the Rt. Hon. George Lansbury, M. P. in the London "Spectator"

EAST London is one of the most interesting parts of our great metropolis. It stretches right away from Aldgate to West Ham, and from the river to Stoke Newington. The population, especially in Stepney, Poplar and Bethnal Green, is a very mixed one. Indeed, gathered within these boroughs you will find men and women who have come to us from all parts of the world; people who follow all kinds of religions and whose personal and social habits differ as night differs from day.

Jews form a very large part of this varied population. In Stepney they form the majority. In other boroughs they are in the minority. But many or few, they and their gentile fellow-citizens live together in peace and harmony. We East-Enders, no matter what our race or creed, are good citizens. The years since the creation of the County and Borough Councils have seen a great growth in the spirit and practice of civic duties and civic pride—pride in our boroughs although most of our streets are very drab and overcrowded; but the great main roads bring to us such fresh air and sunshine as is available in London, and our parks and open spaces, with Epping Forest close at hand, give all and sundry the opportunity of realizing that God is in His heaven even if all is not right with the world.

We seldom fall out with each other about religion or what we mean by God and religion. We judge each other for what we are and not by our creeds. Consequently, the coming of the "Blackshirts," with their terrible doctrine of hatred of Jews, has aroused great indignation among all kinds of people. We have had our

share of class-hatred, although in its most distressful days our hatred was nearly always confined to the system which created and perpetuated class distinctions and poverty of mind and body. But this present campaign of religious and social intolerance and persecution is something we neither understand nor tolerate. We long ago gave up the doctrine of "original sin" as it used to be preached when I was very young.

We know that Jews do not choose either their race or their parents; but most of all we know that as a people they are just like the rest of us—good and bad, with goodness predominating. Because this is so, we view with shame and disgust the conduct of those who come from other parts of London and carry on propaganda of hatred, provocation and persecution against these our fellow citizens, whose only crime is that they are the children of our parents. Most of them are as English as we are. There is a large proportion who are naturalized, but many Jews are just as much English by birth as are Methodists, Anglicans or Roman Catholics. This wave of persecution would be stupid if it were not accompanied by what amounts to terrorism.

Words do not always hurt unless followed by deeds, and the organized propagandists of hate not only attack individual shopkeepers and others by name, but they also do their utmost to provoke disorder by marching through market-places where Jewish traders are carrying on business as costermongers, treading on the toes or heels of men and women behind the stalls, using foul, obscene language about Jews, and by every means in their power striving to stir up a disturbance. Sometimes they succeed, and usually when the police arrive, those who attack manage to get away. Only the other day a quite young man, stung beyond endurance, rushed at his tormentors with a knife and was prosecuted. The magistrate wisely discharged him, believing, I suppose, that he was not the guilty party.

In Poplar for many years past we allowed meetings to be advertised by chalking on the pavements. This practice, during times of excitement due to unemployment, was occasionally abused, but no serious harm was ever done. The gentlemen who invade us dressed as "blackshirts" took advantage of this practice to chalk outside the entrance to shops owned by Jews

the most foul and disgusting attacks on those whose one crime was that they were Jews and were successful. So dangerous became this abuse that the Socialist borough council, much against its will, has been forced to pass a by-law making it illegal thus to chalk defamatory libels on the pavements, or, in fact, using this method of advertising at all. One would have thought the mere fact of writing such incitements to violence would be illegal without a by-law. The Council were advised that this is not so.

Everybody in East London is in favor of free speech and freedom of meeting. It is often said that we are a disorderly crowd at election times. There is some truth in that statement. But our worst enemies will not deny that such disturbances only take place when feelings run high on some special question connected with poverty and unemployment. But disturbances arise now because an entirely new form of meeting is held. A force of stewards is imported, made up of men and women trained and drilled as "chuckers out"; taught how to manhandle in a most brutal manner any person they think should be expelled. There is no chairman, and people are removed with the maximum of violence simply for interjecting a remark . . .

The mass of us, Jew and gentile, are decent, clean-living people, and this Fascist propaganda is aimed at dividing us in the worst possible way, that is, according to our birth and what passes as religion. I believe we shall not succumb, but those whose duty it is to preserve order must have the courage to hold the balance fairly.

CASTE AMONG THE JEWS OF MALABAR

From "Asia"

THERE is little doubt that Jews settled on the Malabar Coast of India early in the Christian era, although the exact date is still a matter for dispute among savants and much of the history of such settlement is obscure. In the record-book of the Cochin Jews the date of the earliest known settlement, at Cranganore, is given as 70 A. D. but the validity of the record is questionable. It is apparent, however, that at the time a royal charter was granted to the Jews by a Maharaja of Malabar, they had been settled for a sufficiently long time to

have become organized and affluent. The date of this charter is placed variously in the third, fifth and seventh centuries. The sacking of Cranganore in the sixteenth century then caused the Jews to move twenty miles southward to Cochin although some still remained in villages of the district. Among the Jews of Malabar, there are two distinct groups: the "White" and the "Black," so-called because of their color which actually runs the gamut from very light to dark. The Black Jews claim to be descended from the first settlers, said by some to have come from Arabia. According to some authorities, however, the Black Jews are themselves divided into two groups: those of pure lineage, and those descended of converts from other races. The names borne by the White Jews of Cochin today mark their ancestry as deriving at least in part from Spanish, Portuguese and other Jews who settled there during the sixteenth century. Both Black and White Jews are orthodox, but have little in common beyond that: they worship in their own synagogues, they will not eat together nor will they intermarry.

THE LEON BLUM WHO LEADS FRANCE

By Edgar Ansel Mowrer
in "Survey-Graphic"

"**B**UT you must meet my dear Leon," cried the princess, as I was taking my leave. "Leon, this is—" and so on. Thus I came to meet Leon Blum, best hated man in France. I had seen him in the Chamber of Deputies. At close view he was even more startling.

"Shades of Disraeli! Could anything be less like a red bugaboo?" I asked myself.

Tall, slightly stooped, frail yet vigorous, myopic eyes smiling behind thick lenses, long mustaches drooping over an æsthetic face, Leon Blum spoke in the gentlest of accents that ironic simple-sophisticated patter that is the password to a Paris salon. Very quietly he complied with my request and told me of the sixth of February fascist riots, then recent. Yes, it was true that the fascists had hoped to reach and probably burn the Chamber. It was true that he, Blum, had urged the hesitant premier, Edouard Daladier, not to resign, but to remain and defend the rights of the legally elected Chamber by all necessary means, including arms. It was true that the succeeding ministry was not

really legal, but was sustained by a parliamentary vote resulting from coercion. But no, he did not think that fascism would soon come in France. There were differences between France and some other countries. The French workman, for example, would hardly submit tamely to tyranny. He had more independence than the German or the Italian worker. And behind him was a long tradition of revolt. From time to time he closed his eyes as he spoke and laid a long-fingered hand on my shoulder.

This was the beginning of our political acquaintance. Since then I have made a point of seeing him, both for the pleasure his conversation gave me and for the profit a newspaperman could derive from his shrewd analyses of all things French.

Born in Paris in 1872, the fourth son of a Jewish family from Alsace, Léon Blum was sentimentally converted to socialism by his grandmother, a fiery old lady who told stirring tales of 1871 and the Commune to the little boy. At the Lycée Charlemagne the fourteen-year old radical happened to read a play, *Les Effrontés*, by Émile Augier. In it was the sentence: "The revolution of '89 was only a beginning." Léon never forgot it. At the age of seventeen, he joined a socialist group. He was always in difficulty at the Lycée Charlemagne and though saved by his brilliant scholarship, eventually graduated from the Lycée Henri IV. He had some trouble while preparing his university *agregation*, became an intellectual anarchist, wrote for the radical, highbrow *Revue Blanche*, and finally came under the influence of the veteran socialist, Lucien Herr, librarian at the École Normale Supérieure, who won him to Marxism. But his was surely a Marxian philosophy that would have startled Marx. For like Oscar Wilde, Léon Blum adhered to economic collectivism not because it would discipline but because it would, he felt, free the individual in non-economic fields. None could be further than this French Jew from the original bolshevist cant about proletarian culture and proletarian art. Under November 1, 1895, the French author, Jules Rénard, noted in his diary: "Léon Blum, a smooth cheeked young man with the voice of a girl, who for two hours by the clock can recite Pascal, La Bruyère, Saint Evremond."

Lucien Herr introduced Blum to Jaures. Léon added the lawyer who defended Émile Zola when the latter

was under indictment for the "J'Accuse" article which started the *affaire* that was eventually to result in the acquittal of the innocent Jew, Captain Dreyfus. Lucien Herr had convinced both Jaures and Blum of Dreyfus' innocence long before. The converts remained together in the socialist party which Blum finally joined in 1903. "A stranger pair could hardly be imagined than the slender, elegant, if not dandified Léon Blum, with his girl's voice, and the organ-voiced, ex-schoolmaster deputy, bearded, burly, ill-kempt, in a suit that badly needed valeting." (Darsie R. Gillie, in *The Morning Post*, London, May 22, 1936).

Like most French politicians, Léon Blum is a writer on numerous literary and artistic subjects. He has published a very radical book on women, studies of Stendhal and of Proust. He is a connoisseur of music and of food, loves motoring through France (but leaves driving to his second wife), will go far to see a fine building or bit of architecture, has done the round of the Paris salons, spent several years as dramatic critic for newspapers, been a good fencer and boxer. During the War he served in the cabinet of the socialist minister, Marcel Sembat. Before that, as Master of Petitions (Auditeur) in the Council of State, he trained himself in the logical and lucid formulation of problems.

Cabinet experience during the War revealed to him the virtues and defects of the French system of government. In 1918 he published a series of anonymous articles advocating a reform: greater authority in the president of the Council of Ministers (premier) and no departmental job at the same time; simplification of the administration. Republished in book form this year, these articles continually remind the American reader of the utterances of Franklin D. Roosevelt—the same fundamental belief in democracy but the same effort to strengthen it by greater executive authority. Shortly after the election that brought Blum to power, I broadcast from Paris to the United States on what I thought fit to call the "French New Deal."

"Quite right, quite right," said Léon Blum, approvingly, when he heard what I had done. "I should have called it that myself if it had not been a foreign expression. My aim is to put into effect, not socialism, but the 'New Deal Platform' of the People's Front."

(Continued on Next Page)

JEWISH NEWS IN REVIEW

By LESTER LYONS

Back in politics after the War Blum ran for deputy and was elected for the first time in 1919. A year later, the desertion of two thirds of the socialist party to communism left him heading a rump that refused to sacrifice democracy to Karl Marx. Since then he has, with the exception of a single year, led the socialists. As the chief of the opposition, his speeches and articles became matters of national concern. Then in 1936 occurred an event that was half an accident and made him premier of France. Under the election agreement between the parties of the People's Front, the one with the most deputies could appoint the premier. It was commonly expected that the socialist radicals of Edouard Heriot and Edouard Daladier would have this honor. Instead, when the votes were counted after the second decisive ballot, it was seen that the socialists were far in the lead with 146 representatives in the Chamber against 115 for the radicals. Léon Blum became premier of France. For the first time in French history, a Jew sat in the seat of Waldeck-Rousseau, of Clemenceau and Briand. Historically the only parallel is with Benjamin Disraeli. But what a difference! The Jew Disraeli outdid the British Tories in the rigidity of his conservatism, and fearlessly defended the rights of the Crown against the people of England. Publicly he "preferred the rights of Englishmen to the Rights of Man." Léon Blum is a pacifist of cosmopolitan sympathies. This skilful duelist and courageous political scrapper has said: "I am proud to be a Frenchman because of an inheritance of ideas that as an Englishman or a German I would not have." His approach to a problem is essentially that of the intellectual man. In those morning talks in his tastefully furnished flat on the Quai de Bourbon overlooking the Seine, the premier in blue silk pajamas always amazes his visitors by his intellectual grasp of the most diverse problems. Too much understanding of one's adversaries' viewpoint can turn out to be a statesman's weakness. But such as he was, with the experience of his sixty-four years, Léon Blum set about realizing the "Demands of the People's Rally."

AN appeal has been signed by leaders of five synods of the American Lutheran Conference, consisting of the Norwegian Lutheran Church of North America, Augustana Swedish Synod, Danish United Lutheran Church, American Lutheran Church and Norwegian Lutheran Free Church, asking pastors and other leaders of the Lutheran Church throughout the United States to take a firm stand against anti-Semitism in this country. The statement deplores the spread of anti-Jewish propaganda in the United States, most of which, it says, has been "based upon the modern bible of anti-Semitism, the so-called Protocols of the Wise Men of Zion, a malicious and fictitious fabrication whose authorship has never been determined, but which on innumerable occasions has been denounced and proved a forgery by scholars and courts of law."

In the province of Quebec, Canada, anti-Semitism is being fostered as part of a Nationalist movement to encourage French-Canadian enterprise. This movement, which is anti-English as well as anti-Jewish, has been publicly denounced by several ministers of the government.

In the neighboring province of Ontario a minister of the First United Church freely admitted the accusation that "the Christian church had not only condoned intolerance and hatred but had even encouraged it." At a public discussion of Jewish-Christian relations held in a Synagogue, Rev. Dr. E. Crossley Hunter said: "It is the most embarrassing question a Christian can be asked. Ours is the shame. I hang my head in shame when I think of the Crusades. The failure has been ours. I have no explanation to make, except that we have been unworthy of Him we call God. I take the opportunity tonight, on behalf of the religion I represent, to say 'Pardon us.' I ask the forgiveness of your people for our failures."

At a meeting in Chicago of 50 Jewish leaders from 16 states and from Canada, called by Sigmund Livingston, Chairman of the Anti-Defamation League, it was decided to establish a permanent committee of 18 to work for unification of the efforts of existing agencies engaged in combating anti-Semitism. The members of the sub-committee include Judge A.

K. Cohen of Boston, Chairman; Arthur Goldsmith of New York City, and Judge I. M. Golden of San Francisco.

A League to Combat Anti-Semitism has been formed in Belgrade, Yugoslavia. The importance of this lies in the circumstance that it has been sponsored by a number of notable non-Jews.

* * *

In Vilna, Poland, University students went on a "hunger strike" demanding a "University Ghetto." The "strikers" insisted on a restriction of Jewish rights, separate benches for the Jews and dismissal of the Jewish professors and assistant lecturers at the University. How idealistic the "strikers" were may be surmised from the report that under cover they had all the food they wanted. The Dean of the University who first rejected the "strikers'" demands is reported to have promised subsequently to give further consideration to them.

While the Polish authorities have been extremely apathetic with respect to quelling the uprisings in the University, the Hungarian government seems to be more determined to protect the rights of the Jews. Premier Daranyi of Hungary has threatened to close for a year all universities, where anti-Semitic outbreaks have been frequent, unless order is restored. The Hungarian press says that the anti-Jewish disturbances are directly connected with the activities of Nazi propagandists.

* * *

Anti-Semitism in South Africa, which has been fairly common for several years, has lately increased in intensity. The chief basis of the present campaign against the Jews is the arrival of about 500 German-Jewish refugees. In a resolution adopted by inhabitants of Capetown protest was made "on behalf of the older South African folk-elements against the unlimited and undesirable mass emigration of Jews to South Africa." and attention was called "to the fact that the anti-Semitic movement in South Africa has already reached considerable dimensions; it may cause disturbances in the social life of South Africa."

*The Magazine Survey will be
a monthly feature of the
Review*

It has also been reported that because of the agitation of the farmers, who fear that the Jewish boycott of German goods is affecting the export of South African wool to Germany, the South African government is contemplating a measure to make the boycott of German goods illegal.

* * *

A question seriously confronting and dividing Jewry in England is that of the stand to be taken by the Jews against the Fascist movement there. On the one hand, it is believed by a growing number of Jews that Fascism cannot be distinguished from anti-Semitism and that the political advancement of the Fascist party necessarily forebodes continued and strengthened attacks on the Jews. Their conclusion is that the Jews as a group should combine to resist and fight Fascism.

Thus, at a meeting of Jewish students in Cambridge convened by the three Jewish societies in the University, the Schechter, the Zionist, and the Anglo-Jewish, a resolution was passed by an overwhelming majority wherein it was declared that "believing (1) that the distinction between Fascism and anti-Semitism is artificial and dangerous, and (2) that anti-Semitism, having become a political issue, cannot adequately be met by a policy of non-political isolation, it therefore behooves all Jews to co-operate wholeheartedly with every organization effectively engaged in the defence of all democratic rights against Fascism."

* * *

Recently formed "to defend the Jewish people of Britain against physical and moral assault by the Fascists" is the Jewish People's Council against Fascism and anti-Semitism. Opposed to the principles of this organization is the Jewish Board of Deputies, the most influential representative of British Jewry, which believes that Fascism should not be condemned by the Jews as a race. In an organ subscribing to the views of the group is expressed the fear that a united Jewish stand against Fascism would create a "mischievous example" of a "Jewish vote" and would be a way "of inviting suspicion and hostility and of coming to be regarded as a national pest." The advice is given that "If there are Jews who hate Fascism, let them join one of the parties

that are opposed to the movement. They will fight it much more successfully in that capacity than as members of a kind of holy Jewish alliance. And in so far as British Fascism is anti-Jewish—and it is not at all certain that its adherents are united on that irrelevant issue—let the Community unite to rebut its allegations."

* * *

AT the hearings before the Royal Commission in Palestine, appointed to investigate the administration of the Mandate and the differences between the Jews and Arabs, evidence has been continually adduced revealing how the Jewish development of Palestine has been beneficial to all inhabitants and has not injured the Arabs. Statistics presented to the Commission showed that during the past summer the country had 940,000 Arabs and 370,000 Jews. Of 330,000 acres of land owned by the Jews, 170,500 had been acquired since 1920 for \$38,635,000. Arab lands were more intensively cultivated, thus providing more employment for the Arabs.

The important observation was made by Lord Peel, Chairman of the Commission, that "although a large area had been purchased since 1920 by Jews very few Arabs had been displaced thereby." This contradicted the conclusion of the Shaw Commission that more Jews could not be settled without displacing the Arabs.

It was also brought out that while the government spent 180,000 pounds annually on health service, the Jews spent 318,000 pounds for a considerably smaller population, and had a complete medical service. In no case had any Jewish immigrant who was a holder of a labor certificate become a charge on public funds.

* * *

In Italy, attacks by the press on the Jews have been increasing. The substance of the charges is that the Jews are not unswervingly loyal to the Fascist policies. Officially, however, the Italian government does not appear to have sponsored these accusations. An indication of the government's friendliness to the Jews is Mussolini's recent appointment of a Jewish industrialist, Signor Olivetti, as president of the Italian Cotton Corporation, with far-reaching powers. Another compliment to the Jews is the conferring on a Jew-

ess, Emilia Olivetti-Cohen, of a high decoration in recognition of her services to agriculture in organizing a model farm which is admired throughout Italy. She was also presented with an album containing the signatures of 35,000 Italian citizens, including many notables. Signora Olivetti-Cohen has expressed a wish to organize a model farm in Palestine.

* * *

For killing Nazi leader Wilhelm Gustloff, David Frankfurter, 27-year old medical student suffering from tuberculosis, was sentenced by a Swiss court to imprisonment for 18 years. This is the maximum sentence allowed by Swiss law as punishment for murder. Although this youth had confessed that the killing had been committed without the aid or approval of any other person and was the result of his brooding over the wrongs done to his race by the Nazis, the Nazi press in Germany had vehemently declared that Frankfurter was a tool of Jewish organizations and that world Jewry was seeking to transform his trial into a mighty campaign against Germany.

* * *

Although the new Prime Minister of Iraq has assured the President of the Jewish community of the government's determination to afford full protection to the Jews there, serious incitements against the Jews are continuing. Lately, leaflets signed by "The Black Hand" have been disseminated urging the Arabs to murder Jews. The leaflets boast of a membership of 600 in the band who regard themselves as pioneers in spreading the fight against Jews. Nothing seems to have been yet done by the government to ascertain who the leaders of the organization are or to curtail their activities.

* * *

Announcement has been made by Sir Neill Malcolm, League of Nations High Commissioner for Refugees from Germany, that plans are being prepared by him for calling an international conference to formulate a convention governing the economic and social conditions of refugees from Germany. This would supplement the provisional convention adopted by the conference at Geneva last July fixing the juridical status of the refugees from Germany who had lost their citizenship.

BROOKLYN JEWISH CENTER ACTIVITIES

SPECIAL COLLEGE STUDENTS' SERVICE THIS FRIDAY NIGHT

In keeping with a custom that has been established in our Center a number of years ago, the Friday evening when students are home from the colleges and universities for their winter vacation has always been reserved for a special service devoted to the interest of our college students.

Rabbi Levinthal is happy to announce that the speaker for this service, which will be held this Friday night, December 25th, at 8:30 o'clock, will be Prof. Moses Hadas of Columbia University. Dr. Hadas, who is himself a graduate of the Jewish Theological Seminary of America, is on the teaching staff of the department of Classical Languages at Columbia University. He is a distinguished scholar and author as well as a very brilliant speaker. He knows the Jewish college student and understands his problems. He will speak on the subject "To Thine Own Self Be True".

We hope that all of our students from the colleges and universities, both the young men and the young women, as well as their parents, will attend these services.

Rabbi Levinthal will preside and also add a few introductory words. Rev. Kantor will lead in the congregational singing.

MARGARET SANGER TO ADDRESS FORUM AUDIENCE

The speaker at the Center Forum on Monday evening, January 4th, will be the national and international leader of the birth control movement, Mrs. Margaret Sanger. The subject of her address will be "Common Sense of Birth Control".

COURSE LECTURES

Child Psychology—Wednesdays at 3 P. M.

Problems of Psychology — Wednesdays at 8:15 o'clock. Miss Florence Rosen, Instructor.

Modern Literature—Wednesday evenings at 8:15 o'clock. Mr. A. Kaplan, Instructor.

DR. JOHN HAYNES HOLMES FORUM SPEAKER MONDAY EVENING

At our Forum on next Monday evening, December 28th, at 8:15 o'clock the speaker will be the Rev. Dr. John Haynes Holmes. The subject of his address will be "Peace in a War Mad World".

This will be the annual visit the famous liberal preacher is making at our Forum. Those who have attended his previous lectures from our platform know that a real treat is in store for them. We want to advise all our members to please come early. Admission will be free to members of the Center. A nominal charge of 25c will be made to all others.

CENTER LIBRARY NOW FUNCTIONING

We are happy to inform the members of the Center and their friends that our Library, which is composed of the Nazi banned books and also a fine collection of books in Hebrew, Yiddish and English on Jewish subjects, is now open for the use of the public. It will please the members to know that many people, young and old, are taking advantage of our library almost daily. The library is open from Monday to Thursday from 3:30 to 9:30; on Saturday evenings from 7 to 9:30; and on Sundays from 10 to 3 o'clock.

We trust that more of our members will avail themselves of the opportunity to become acquainted with Jewish literature through the Center library.

HEBREW SCHOOL ADOPTS NOVEL ROSH CHODESH PROGRAM

Our afternoon Hebrew School has started a novel innovation which is proving of great interest to all the children. On the Sunday preceding Rosh Chodesh, "the first of the Jewish month" a special Rosh Chodesh assembly is held in which all of the children participate. At every assembly a different class takes charge of the program, which revolves around the theme of that Jewish month in Jewish history. Several of such assemblies have already been held and the children look forward with a great deal of anticipation to each of them.

SISTERHOOD ELECTS OFFICERS and BOARD OF OFFICERS

At the last meeting of the Sisterhood of the Center the following officers and members of the Board of Directors were elected:

Mrs. Hyman Aaron, Mrs. Samuel P. Abelow, Mrs. Maurice Bernhardt, Mrs. Alex Bernstein, Mrs. Elias Bernstein, Mrs. J. D. Booth, Mrs. Herman Boskowitz, Mrs. Philip Brenner, Mrs. Louis Brenner, Mrs. Sidney Farber, Mrs. Isidor Fine, Mrs. Charles Fine, Mrs. Samuel Fleischman, Mrs. Solomon Goodman, Mrs. Isidor Gray, Mrs. Samuel Greenblatt, Mrs. Hannah Greenblatt, Mrs. Max H. Haft, Mrs. David Halpern, Mrs. J. Horowitz, Mrs. Samuel Horowitz, Mrs. Sol Horowitz, Mrs. S. Katz, Mrs. Benj. J. Kline, Mrs. Max Leff, Mrs. Isaac Levinson, Mrs. Louis J. Levinson, Mrs. Israel H. Levinthal, Mrs. Harry Liberman, Mrs. H. J. Lipman, Mrs. Isidor Lowenfeld, Mrs. Leib Lurie, Mrs. Hyman Rachmil, Mrs. David Rosenberg, Mrs. Louis Roth, Mrs. Harris Salit, Mrs. Joseph M. Schwartz, Mrs. Nathan T. Schwartz, Mrs. Wm. I. Siegel, Mrs. Arnold Silberg, Mrs. Louis Simon, Mrs. Samuel Stark, Mrs. Joseph Stark, Mrs. I. Wiener, Mrs. Albert Witty, Mrs. Louis Zankel.

The officers are as follows:

Mrs. Albert Witty, President
Mrs. Isador Lowenfeld, 1st Vice-President
Mrs. David Halpern, 2nd Vice-President
Mrs. Maurice Bernhardt, 3rd Vice-President
Mrs. Hyman Rachmil, Treasurer
Mrs. I. Wiener, Secretary

SISTERHOOD SOCIAL MEETING JANUARY 11th

The next regular meeting of the Sisterhood will be held on Monday afternoon, January 11th at 1:30 o'clock. Mrs. Albert A. Weinstein will review the well-known book "Herod" by Rabbi Jacob Minkin.

P. T. A. CENTER ACADEMY MEETING JANUARY 12th

The Parent Teachers Association of the Center Academy will hold its next regular meeting on Tuesday evening, January 12th, at 8:30 o'clock.

ANNUAL MEETING OF THE CENTER JANUARY 21st

The annual meeting of our institution will be held on Thursday evening, January 21, 1937 at 8:30 o'clock.

At this meeting reports will be presented of all activities during the year. Election and installation of officers, members of the Board of Trustees and members of the Governing Board will take place.

GIFTS TO THE CENTER LIBRARY

We take this means of expressing our sincere thanks to the following who have made donations to the library of the Center:

Mr. and Mrs. Philip Brenner; Rabbi and Mrs. Israel H. Levinthal, in honor of the birthday of their son, Lazar; Mrs. Hannah Lefkoff of Detroit, Mich.; Mr. H. Berkson; Mr. L. Edlin; Mr. Alter Shapiro; Mr. Newmark and daughter, in memory of the late Dora Newmark.

THE CENTER CLUB

The Center Club, the membership of which is open to boys from 15 to 17, has had a very interesting season so far. In addition to our regular meetings which have been presided over by a different member of the club each week, we have had the opportunity to indulge in a number of extra activities.

Among these have been the Book-binding Project under the direction of Rabbi Hammer; conducting of a magazine under the direction of Mr. Goldman, our leader. We also have a current events discussion at every meeting.

On November 28, we participated in a Thanksgiving Day party with the rest of the clubs in the Center. If there are any boys of our age who are interested in the kind of work we are doing we would be glad to welcome them into our group.

JUNIOR LEAGUE

The Junior League is open to members of the Center, young men from the ages of 17 to 20 and young ladies of 16 to 20. We meet every Monday evening at 8:00 o'clock. Over the Thanksgiving week-end we ran a collegiate dance to honor our out-of-town students who were home for the holidays. In addition to that we have also had a bridge and dance on December 7.

We can do a lot more things of interest and enjoyment if more young people would show an interest in our work.

RESERVATIONS CLOSED FOR NEW YEARS' EVE DINNER

The Social Committee is pleased to announce that reservations for the New Years' Eve Dinner have been over subscribed. The committee regrets that due to the limited capacity of the Auditorium no further reservations can be accepted at this time.

THE CENTER RESTAURANT

The restaurant of the Center is open every Sunday from 12 noon to 5 P.M. Excellent meals are served at one dollar per person; also a la carte service. The co-operation of the members of the Center is requested in making reservations in advance by telephoning the Center (Pr. 4-1400).

CLUB ACTIVITIES

Maccabees—Sons of Center members 15 and 16 years of age. Meetings held on Saturday evenings at 8 o'clock. Athletic period second and fourth Saturday at 7 P. M.

Vivalets — Daughters of Center members 13 to 15 years of age. Meeting night—Saturday at eight o'clock.

Center Club—Sons and daughters of Center members, boys 15 to 17. Meetings—Saturday at 8 P. M.

Girl Scouts — Meetings are held every Wednesday evening at 7 P. M.

Boy Scouts—12 to 16 years of age. Troop meetings are held on Thursdays at 7 P. M.

Junior League—Membership open to girls 16 to 19 years of age and boys between the ages of 17 and 20. Meetings—Mondays at 8 P. M.

Center Players — Open to adult members and sons and daughters of Center members. Now rehearsing "Ah, Wilderness," by Eugene O'Neill. Meetings — Monday and Thursday at 8 30 P. M.

Young Folks League—Meetings are held on the third Thursday of each month. Membership is open to single members and adult sons and daughters of Center members.

SABBATH SERVICES

Kindling of Candles at 4:19 P.M.
Friday Evening Services at 4 P.M.

Sabbath Morning Services (Sedrah Vayechi) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 4 P.M.

Class in Ein Yaakob, under the leadership of Mr. Benj. Hirsh, at 3 P. M.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 4:15 P.M.

Gala Concert

arranged by the Center

at the

Metropolitan Opera House

Sunday Evening March 14, 1937

Tickets for the concert are selling fast. We want to advise all members of the Center who wish to assure themselves of choice locations to please send in their reservations with the least possible delay. Choice seats will be assigned in the order of receipt of reservations.

The prices of tickets are as follows:

Parterre Boxes (8)	\$60.00
Grand Tier Boxes (8)	50.00
Stall Boxes (4)	25.00
Orchestra	\$5.00 and \$4.00
Dress Circle.....	\$3.00 and \$2.00
Balcony.....	\$1.00 and 50c.

When ordering tickets for the concert, please mention number of seats desired, prices of tickets and the location. Checks payable to Mr. L. W. Bernard, Treasurer, should accompany every order for tickets.

ISIDOR FINE, Chairman
Concert Committee

APPLICATIONS FOR MEMBERSHIP

RESULT OF CAMPAIGN

The following have applied for membership in the Brooklyn Jewish Center:

Aminsky, Philip
Unmarried Insurance
Res. 1703 Union St.
Bus. 175 Fifth Ave.
Proposed by Tobias Zwerdling and Louis Gribetz.

Babbitt, Louis H.
Married Insurance
Res. 602 Montgomery St.
Bus. 1658 Pitkin Ave.
Proposed by Hon. Emanuel Greenberg.

Berg, Sidney
Unmarried Builder
Res. 12 Balfour Pl.
Proposed by Louis Berg and Mrs. Lillian Silberg.

Berlin, Roy
Unmarried Attorney
Res. 570 E. 94th St.
Bus. 170 Broadway
Proposed by Nathan Wolfe

Berson, Murray
Married Infants' Wear
Res. 826 Crown St.
Bus. 1350 Broadway
Proposed by Aaron Gottlieb

Chaifetz, Hyman
Married Bookbinding
Res. 712 Crown St.
Bus. 151 Lafayette St.
Proposed by Jacob S. Doner

Cohen, Malcolm H.
Married Textile
Res. 185 Sullivan Pl.
Bus. 179 Greene St.
Proposed by Tobias Zwerdling and M. M. Schachne

Dannenberg, Dr. Max
Married Physician
Res. 1464 Eastern Pkway.
Proposed by Dr. R. Finkelstein and Dr. Moses Spatt

Danziger, Seymour I.
Married Banker
Res. 1434 Carroll St.
Bus. 568 Eighth Ave.
Proposed by Hon. Emanuel Greenberg

Dembo, Estelle
Unmarried
Res. 142 E. 55th St.

Dunitz, J.
Married Mfg. Knit Goods
Res. 1435 President St.
Bus. 108 Clifton Pl.
Proposed by Hon. Emanuel Greenberg.

Ehrlich, Harvey B.
Married
Res. 639 Eastern Pkway.
Bus. 270 Broadway
Proposed by Martin M. Goldman
Epstein, Saul L.
Married Paper Mfg.
Res. 899 Montgomery St.
Bus. Long Island City
Proposed by Charles Fine

Center Membership Passes the Thousand Mark

As a result of the campaign now being conducted to enroll new members in the Center, we are happy to announce that the membership of the Center has passed the Thousand Mark.

The drive will officially close on December 31, 1936.

Between now and the end of the month we must do everything in our power to enroll additional members, if we are to attain our goal in this campaign.

I appeal to all members of the Center to help in this important work and propose one or more members in the Center.

Emanuel Greenberg, Chairman
Membership Committee

Feiden, Murray I.
Unmarried Lawyer
Res. 273 Buffalo Ave.
Bus. 16 Court St.
Proposed by Hon. Emanuel Greenberg.

Fortunoff, Everett M.
Unmarried Textile
Res. 770 St. Mark's Ave.
Bus. 445 Broadway
Proposed by Jacob A. Fortunoff

Freiwirth, Dr. Jacob B.
Married Dentist
Res. 80 Sterling St.
Bus. 1084 Manhattan Ave.
Proposed by K. K. Klein

Fried, Hyman
Married Lawyer & C. P. A.
Res. 1594 Carroll St.
Bus. 2 Lafayette St.
Proposed by Wm. I. Siegel

Friedland, Joseph
Married Real Estate
Res. 205 E. 17th St.
Bus. 189 Montague St.
Proposed by Harry Strongin and Joseph M. Schwartz

Galewitz, Jacob
Married Paper
Res. 135 Eastern Pkway.
Bus. 30 Main St.
Proposed by Isidor Fine

Glaubman, Milton
Unmarried Attorney
Res. 468 Crown St.
Bus. 369 Lexington Ave.
Proposed by Louis & Harry Glaubman

Grayzel, Abraham G.
Married Lawyer
Res. 1030 Park Pl.
Bus. 277 Broadway
Proposed by Martin M. Goldman

Greene, Harry
Married Real Estate
Res. 1535 President St.
Bus. 1017 Surf Ave.
Proposed by Henry Seinfeld

Guild, J. Allan
Unmarried Real Estate
Res. 95 Linden Blvd.
Bus. 342 Madison Ave.
Proposed by Harry Lippman and Jacob Levin

Harwich, Abraham
Married Teacher
Res. 1471 Carroll St.
Proposed by Albert A. Weinstein

Helfenstein, Bernard
Married Insurance
Res. 40 Lincoln Road
Bus. 164 Montague St.
Proposed by Harry Strongin and Joseph M. Schwartz

Heller, Joseph
Married Lawyer
Res. 901 Washington Ave.
Bus. 51 Chambers St.
Proposed by Samuel Horowitz

Hirsh, Joe
Unmarried Accountant
Res. 760 Montgomery St.
Bus. 572 - 12th St., West N. Y.
Proposed by Louis H. Schlesinger

- Horowitz, Irving S.
Married Food Mfrs.
Res. 1045 St. John's Pl.
Bus. 369 E. 14th St.
Proposed by Sol Horowitz
- Horowitz, Benjamin M.
Married Artist Materials
Res. 582 Montgomery St.
Proposed by S. A. Doctorow
- Immerman, Harry
Married Merchant
Res. 805 St. Mark's Ave.
Bus. 225 W. 34th St.
Proposed by S. Rottenberg & Louis Albert
- Inkeles, Jack
Married
Res. 12 Crown St.
Bus. 134 Reade St.
Proposed by Arthur Joseph & Roy M. Leibler
- Inkeles, Milton G.
Married
Res. 100 Lefferts Ave.
Bus. 134 Reade St.
Proposed by Arthur Joseph & Roy M. Leibler
- Klinghoffer, Kobie
Married Floor Coverings
Res. 469 Crown St.
Bus. 1584 Fulton St.
Proposed by Wm. I. Siegel and Dr. Wm. Hyde
- Kushner, T. Mildred
Unmarried Attorney
Res. 245 Blake Ave.
Bus. 68-57 Fresh Pond Road
- Levine, Nathan
Married Mfrs. of Chd. Apparel
Res. 917 Eastern Pkway.
Bus. 135 W. 36th St.
Proposed by Charles Fine
- Levy, Alexander
Married Steel
Res. 877 Empire Blvd.
Bus. 186 Joralemon St.
Proposed by Joseph Goldberg
- Levy, Oscar
Married Paper
Res. 626 Montgomery St.
Bus. 96 Morgan St.
Proposed by Charles Safier and Mr. Roy M. Liebler
- Lindenbaum, Abraham M.
Married Insurance
Res. 760 Montgomery St.
Bus. 164 Montague St.
Proposed by Joseph M. Schwartz & Harry Strongin
- Lustig, Norman
Married Insurance
Res. 1464 Union St.
Bus. 164 Montague St.
Proposed by J. M. Schwartz and Harry Strongin
- Mahler, Ernest
Married Lawyer
Res. 501 Lefferts Ave.
Bus. 90 Broad St.
Proposed by Isaac D. Sorgen
- Marmelstein, Sylvia
Unmarried
Res. 50 E. 57th St.
Proposed by Herman Baum
- Moskowitz, Dr. Irving L.
Unmarried Physician
Res. 295 Montgomery St.
Proposed by Mrs. H. Levy & Max Moskowitz
- Oliphant, Irving E.
Unmarried Treasury Dept.
Res. 857-A 46th St.
Bus. 58th St. and 1st Ave.
Proposed by S. Munzer
- Orber, Morris
Married Insurance
Res. 7311 Eleventh Ave.
Bus. 164 Montague St.
Proposed by Harry Strongin and J. M. Schwartz
- Orlin, Alfred
Unmarried Personal Loan
Res. 687 Bradford St.
Bus. 131 W. 42nd St.
- Ostrow, Frances
Unmarried Dental Hygienist
Res. 1090 Eastern Park.
Bus. P.S. 189, Bklyn.
Proposed by Mac Smith
- Packer, Morris E.
Married Attorney
Res. 1386 Union St.
Bus. 16 Court St.
Proposed by Hon. Emanuel Greenberg.
- Perlstein, Max
Married Jobbers in Shoe Leather
Res. 225 Eastern Pkway.
Bus. 18 Ferry St.
Proposed by Samuel Horowitz
- Rachmil, Dr. Maurice
Single Dentist
Res. 1056 President St.
Bus. 30 Ocean Parkway
Proposed by Mrs. Hyman Rachmil
- Ratner, Isidor
Married
Res. 1599 Carroll St.
Proposed by Charles Fine and A. E. Ratner
- Reich, Max
Married Lawyer
Res. 706 Eastern Park.
Bus. 233 Broadway
Proposed by Hon. Emanuel Greenberg
- Rosenberg, David H.
Married Civil Engineer
Res. 1746 President St.
Bus. 50 Church St.
Proposed by Aaron Gottlieb
- Rothenberg, Meyer
Married Deputy Tax Commr.
Res. 765 Eastern Park.
Bus. 18 Court St., L. I. City
Proposed by Hon. Emanuel Greenberg
- Ruchman, Dr. Jacob
Married Physician
Res. 301 Brooklyn Ave.
Bus. 706 Eastern Pkway.
Proposed by Samuel Horowitz
- Sackadorf, Dr. Isadore H.
Married Physician
Res. 732 Eastern Park.
Proposed by Hon. Emanuel Greenberg
- Schall, Marion
Unmarried Secretary
Res. 1137 President St.
Bus. 38-38-22nd St., L. I. City
- Schlachter, Robert I.
Married Work Clothing
Res. 1550 Union St.
Bus. 93 Worth St.
Proposed by Isidor Fine
- Seaman, Milton
Married Insurance
Res. 1016 Ocean Pkway.
Bus. 245 Fifth Ave.
Proposed by Alex Bernstein
- Sherry, Joseph
Unmarried Men's & Women's Pajamas
Res. 749 Eastern Pkway.
Bus. 1107 Broadway
Proposed by Samuel B. Mill
- Siegel, Morris K.
Married Lawyer
Res. 201 Barrett St.
Bus. 521 Fifth Ave.
Proposed by Martin M. Goldman & Paul Christenfeld
- Sterman, Jack
Married Real Estate
Res. 652 Eastern Pkway.
Bus. 151 W. 40th St.
Proposed by Charles Fine & Jacob Rosenman
- Uran, Arthur W.
Married Attorney
Res. 881 Washington Ave.
Bus. 51 Chambers St.
Proposed by Arthur Joseph and David Bakst
- Walk, Philip
Married Clothing
Res. 760 Montgomery St.
Bus. 712 Broadway
Proposed by Charles Fine
- Wedeen, George
Married Cotton Textiles
Res. 1307 Carroll St.
Bus. 471 Broadway
Proposed by Abr. Price

Weinstein, Dr. Elias
Unmarried Physician
Res. 310 E. 46th St.
Bus. 531 Knickerbocker Ave.
Proposed by Dr. Percy Lewis

Weinstein, Philip
Married Shoe Mfr.
Res. 959 Park Pl.
Bus. 35 York St.
Proposed by Samuel Moskowitz

Wisner, Benjamin H.
Married Lawyer
Res. 760 Montgomery St.
Bus. 2 Lafayette St.
Proposed by Alex Bernstein

Wolff, Julius
Married Old Gold
Res. 826 Crown St.
Bus. 94 E. 14th St.
Proposed by Aaron Gottlieb

* * *

Baum, Maxwell I.
Married Notions
Res. 600 Empire Blvd.
Bus. 37 Union Sq.
Proposed by Samuel Stark

Black, Rosella
Unmarried Legal
Res. 2 Hinckley Pl.
Bus. 225 Broadway
Proposed by Alex. Finkelman

Braunstein, Simon H.
Unmarried Lawyer
Res. 446 Kingston Ave.
Bus. 2 Lafayette St.
Proposed by Lawrence Goodstein & Murray Willen

Brown, Nathan D.
Unmarried Bath Robes
Res. 1045 St. John's Pl.
Bus. 105 Madison Ave.
Proposed by Abr. Ginsburg

Brown, Theodore
Unmarried Bath Robes
Res. 1045 St. John's Pl.
Bus. 105 Madison Ave.
Proposed by Abr. Ginsburg

Goell, Kermit
Unmarried Real Estate
Res. 576 Eastern Park.
Bus. 150 Broadway
Proposed by Milton J. Goell

Gribetz, Abraham
Married Manager
Res. 1281 Union St.
Bus. 102 Second Ave.
Proposed by Louis J. Gribetz and Tobias Zwerdling

Hirsch, Henry
Unmarried Gas Ranges
Res. 135 Eastern Park.
Bus. 5746 Flushing Ave.
Proposed by Samuel Stark

Kaminsky, David
Married Lumber
Res. 701 Empire Blvd.

Bus. 976 Fourth Ave.
Proposed by Joseph Tabor
Kreitzberg, Frank
Unmarried Lawyer
Res. 1045 St. Johns Place
Bus. 29 Broadway
Proposed by Benjamin Kaplan

Levine, Abraham
Unmarried Knit Goods
Res. 422 Crown St.
Bus. 140 Junius St.
Proposed by Benjamin Kaplan

Levy, Abraham
Married Real Estate
Res. 295 St. Johns Pl.
Bus. 32 Court St.
Proposed by Samuel Rottenberg

Rubinowitz, Stanley H.
Unmarried Lawyer
Res. 476 New York Ave.
Bus. 170 Broadway
Proposed by Roy Berlin

Sperling, David
Married
Res. 143 Linden Blvd.
Bus. 350 Broadway
Proposed by Albert Witty

Volet, William B.
Married
Res. 1745 President St.
Bus. 120 Schermerhorn St.
Proposed by Hon. Emanuel Greenberg and Wm. I. Siegel

The following have applied for reinstatement in the Brooklyn Jewish Center:

Bronstein, Jay
Married Lawyer
Res. 240 Crown St.
Bus. 26 Court St.
Proposed by David B. Kaminsky and Hank Brainson

Cohen, Saul C.
Unmarried Attorney
Res. 1700 President St.
Bus. 189 Montague St.
Proposed by Hon. Emanuel Greenberg

Farber, Dr. David
Married Physician
Res. 865 Eastern Park.
Proposed by Charles Perman

Friedman, Jacob M.
Married Lawyer
Res. 1356 Union St.
Bus. 305 Broadway
Proposed by Hon. Emanuel Greenberg

Golden, Samuel
Married Printing
Res. 75 Ocean Avenue
Bus. 106 Seventh Ave.
Proposed by Irving Lurie

Golden, Samuel
Married Hardware
Res. 599 Montgomery St.
Bus. 1800 Pitkin Ave.
Proposed by David Aaron
Goodstein, Albert
Unmarried Clothing
Res. 1338 Carroll St.
Bus. 115 Fifth Ave.
Proposed by David Goodstein
Gottlieb, J. W.
Married Lawyer
Res. 1263 Carroll St.
Bus. 16 Court St.
Proposed by Hon. Emanuel Greenberg

Greenstein, Barnett J.
Res. 936 St. Mark's Ave.
Proposed by David R. Aaron
Heisiger, Chas. M.
Married Lawyer
Res. 623 Empire Blvd.
Bus. 183 Remsen St.
Proposed by Hon. Emanuel Greenberg

Kurland, Arch. H.
Married Lawyer
Res. 250 Crown St.
Bus. 26 Court St.
Proposed by Hon. Emanuel Greenberg

Leicher, Jacob E.
Married Real Estate
Res. 451 E. 22nd St.
Bus. 1772 Church Ave.
Proposed by Henry Seinfeld
Lemler, Dr. Morris R.
Married Dentist
Res. 1173 St. Johns Place
Proposed by Joseph M. Schwartz

Lesser, Sidney
Unmarried Stationery
Res. 848 Eastern Pkway.
Bus. 357 Canal St.
Proposed by Charles Perman

Neyer, Harry
Married Lawyer
Res. 415 Lefferts Ave.
Bus. 29 Broadway
Proposed by Hon. E. Greenberg

Punia, Charles
Married Real Estate
Res. 776 E. 46th St.
Bus. 26 Court St.
Proposed by Aaron Gottlieb

Hon. Hyman Rayfiel
Res. 208 Highland Ave.
Proposed by Henry Seinfeld and I Siegmester

Rosenman, Jacob
Married Real Estate
Res. 925 Prospect Pl.
Bus. 156 Fifth Ave.
Proposed by Hon. Emanuel Greenberg and Joseph M. Schwartz

(Continued on Page 20)

CONTRIBUTIONS TO THE KOL NIDRE APPEAL

OUR heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre Services:

Anonymous Fine, Isidore Mr. & Mrs. * * *	Ginsburg, Abr. Ginzburg, Michael Glaubman, Louis Glickman, Pincus Goldstein, J. Goldstein, Dr. M. Goody, H. Haft, M. H. Halpern, David Hartman, Aaron Hornick, Louis Horowitz, Joseph Jablow, Geo. Jablow, Harry L. Karron, D. Levine, Benj. A. Lewis, Aaron Lipshutz, Philip Lukashok, Joseph Lurie, Irving May, Justice Mitchell Meltzer, Samuel Minoff, Jacob Nathan, I. Nemerov, Meyer Ostow, K. I. Plotkin, Dr. Henry Posner, Louis Preston, H. Rachmil, Hyman Robbins, L. Rosenfeld, Morris Rosten, H. Rothkopf, M. Sabel, Joseph Sadvoransky, J. Salit, Mrs. H. Salwen, Nathan Schlein, Mrs. E. Schlesinger, L. H. Schneider, S. A. Seinfel, Henry Sklar, Mrs. J. Wander, S. Weinstock, Louis Weiss, Mrs. M. Wohl, Mrs. F. Zaifert, H. Zirn, S. Zwerdling, Tobias * * *	Banks, M. Barz, H. Blacher, Charles Bloch, Mrs. S. Blumenson, L. T. Brown, B. Cohn, Mrs. A. Cohen, Sol Davis, H. Feinberg, D. Feinberg, Philip F. Fortunoff, J. A. Froelich, H. Goldenberg, A. Gottlieb, S. Gray, I. Horwitz, S. Hutner, N. M. Korn, Harry Kupferberg, H. Land, Louis J. Lazrus, B. Lipman, H. J. Lowenfeld, I. Levy, J. Levy, Jacob Miller, I. Monasch, Mrs. H. Palevsky, Philip Perlstein, I. Polivnick, I. Prince, A. Raabin, Herman Rokeach, Dr. A. Rosenblum, Philip Rosenbluth, I. Rosenfeld, I. B. Scharff, Mrs. Sarah Scheer, Adolf Schrier, I. Schrier, Mrs. J. Simon, Louis Sorcher, N. Silverstein, Morty Weinstein, A. Wiener, I. Witty, Albert Wunderlich, Chas. Zirinsky, Mrs. J. * * *	Gumeiner, Bertha Halper, A. Hoffman, Louis Horowitz, Mrs. G. Joseph, Joseph Kaplan, M. Katz, S. Kahan, H. A. Kimberg, M. Klein, K. Karl Koch, L. Koch, S. Kommel, I. Kraus, M. Kronbach, Mrs. F. Kurtz, Mr. Lazare, Leo Levinson, Mrs. L. J. Levin, J. Levy, Joseph Leifer, Dr. Aaron Maize, L. B. Malament, Mrs. M. Marcus, L. Marcus, S. Margolis, H. Mehr, Mr. Mayer, M. Messing, B. Phillips, Irving Prensky, H. Raab, Mr. Rappaport, Mr. Reich, S. Reichman, Mrs. A. Rieben, Philip Roth, L. J. Rothman, L. Schetzen, H. Schnall, Dr. M. Schneider, J. Schwartz, H. J. Siegel, Wm. I. Simon, Louis Shames, R. Shapiro, Geo. A. Slipyman, S. Silber, Dr. Siskind, Mr. Sperber, Mr. Teperson, Joseph A. Teperson, Dr. H. I. Vilkomerson, I. Warsaw, Mr. Waxman, B. Weisman, Mrs. Wenitsky, I. Werbin, Mrs. Wolf, Charles * * *
Aaron, Hyman Abrams, Hyman Gabriel, Barnett Ginsberg, Moses Goldsamt, S. Greenfield, Dr. S. D. Herzfeld, Max Hirsh, H. L. Holtzman, Jacob L. Koff, S. Koven, Dr. Benj. Lazarowitz, Mrs. I. Lemberg, S. Lieberman, H. Metzger, M. Miller, Morris Neinkin, Morris Parnes, Louis Polisky, Archie Riker, I. Jerome Rothkopf, H. Rutchik, Max M. Rutstein, Jacob Schwartz, Solomon Shapiro, Abraham Silberberg, I. Sokoloff, Ralph Spatt, Dr. M. Strausberg, Samuel Tanenbaum, B. Triebitz, H. Weisberg, S. S. Yanowitz, H. * * *	Jacobs, Joseph Feldt, Joseph Goldberg, L. Gottlieb, Aaron Gulkis, J. Horowitz, Sol Isenfeld, M. Kuflik, Aaron Ratner, A. E. Schrier, H. Solovei, Joseph A. Stark, Samuel Stern, Edward M. Wolfe, Dr. S. A. Zinn, M. Zirinsky, H. * * *	Abelov, S. Adelman, B. J. Anonymous Albert, R. Appelbaum, Mr. Berks, Mr. Berkson, H. Bloomgarden, B. Brandt, Mr. Breslow, S. Cohen, Benjamin Dunn, Mr. M. Eichen, Charles Fischer, G. Flechner, M. Freund, H. Friedrich, H. L. Glasser, Mr. Goldberg, Mrs. S. Golomb, S. M. Goodman, S. Gray, M. Greenberg, G. * * *	Friedlander, Mrs. Friedman, M. Langer, Mrs. Sadie * * *
Aaron, Joseph I. Armour, Geo. L. Barnett, Mrs. S. Bernstein, Alex Brown, H. Donowitz, Est. of Eisenberg, J. Elkin, Mr. Finkelstein, Dr. R. Freelstein, H. A. Gasner, Mrs. S. Gellis, Mrs. H.	Anonymous Artzis, A. Baltowsky, B.	Adelman, Mrs. Greenberg, Mrs. Kreisberg, Mrs. S. Maggin, Mrs. L. Perfett, Mrs. M. Oberstein, Mrs. A.	

An additional list of contributors to the Kol Nidre Appeal will be published at an early date.

REPORT OF CLUB VIVALETS

The month of November proved to be an active one for the Vivalets, and judging from future plans they are launching forth on a most ambitious and interesting program for the coming months.

On Saturday, Nov. 28th, the girls acted as hostesses at a Thanksgiving party which was attended by the Center and Maccabee Clubs. On Saturday evening, Dec. 19th, the Vivalets and the Center Club were the guests of the Maccabees at a Chanukah party.

In addition to these social events, the Vivalets have adopted an interesting cultural and charitable program. Besides the weekly discussion of Current Jewish topics, plans have been discussed for the girls extending their cooperation in editing the Center Club Paper and for the casting and production of plays by the girls themselves. The Vivalets are also enthusiastically planning to dress dolls for poor children.

On Chanukah, the girls presented the children of the Ladies Hebrew Day Nursery with a small Chanukah treat.

All members of the Center are urged to send their daughters of eligible age to our Club which we are sure will provide them with varied and interesting good times. The club is under the leadership of Mrs. Helen L. Sukloff.

CENTER ACADEMY

of the

Brooklyn Jewish Center

Chartered by the University of the
State of New York

A PROGRESSIVE ELEMENTARY
SCHOOL . . . COMPLETE CUR-
RICULUM from KINDERGARTEN
to EIGHTH GRADE, INCLUDING
ARTS, CRAFTS and SCIENCE
. . . COMBINED WITH A FUN-
DAMENTAL EDUCATION IN
HEBREW and JEWISH CULTURE

Hours: 8:45 A. M. to 3:15 P. M.

REGISTRATIONS NOW BEING RE-
CEIVED . . . TELEPHONE PRES. 4-1400

LIST OF MEMBERS PLACED IN NOMINATION AS OFFICERS, MEMBERS OF THE BOARD OF OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER

We, the undersigned, the duly constituted Nominating Committee, do hereby making the following nominations for officers, trustees and members of the Board of Governors to be voted for at the next Annual election to be held on Thursday evening, January 21, 1937.

OFFICERS

(For the Ensuing Year 1937)

For President JOSEPH M. SCHWARTZ
For First Vice-President HENRY SEINFEL
For Second Vice-President HYMAN AARON
For Secretary MAX HERZFELD
For Treasurer BENJAMIN J. KLINE

MEMBERS OF THE BOARD OF TRUSTEES

(For A Term of Three Years, 1937, 1938 and 1939)

Isidor Fine Nathan Halperin Nathan D. Shapiro
Hon. E. Greenberg Jacob L. Holtzman Morris Weinberg

MEMBERS OF THE GOVERNING BOARD

Aaron, David	Goell, Milton J.	Kugel, S. H.	Schaeffer, Frank
Aaron, Joseph I.	Gleichenhaus, V. W.	Levey, Frank	Schlesinger, L. J.
Albert, Louis	Goldberg, S. H.	Levine, Benj. A.	Schwartz, Mrs. J. M.
Albert, R.	Goldstein, Nathaniel	Levingson, I.	Schwartz, Mrs. N. T.
Arvins, Nathan	Goodstein, David	Lewis, Aaron	Schwartz, N. T.
Balsam, Milton D.	Gottlieb, Aaron	Liberman, Harry	Schwartz, Solomon
Bernard, Louis W.	Gottfried, Ph.	Lowenfeld, Mrs. I.	Siegel, Wm. I.
Bernhardt, Maurice	Gribetz, L. J.	Lukashock, Jos.	Siegmeister, I.
Bernstein, Alex	Gross, Henry H.	Lurie, Irving	Simon, Louis
Booth, Mrs. J. D.	Greenblatt, S.	Lurie, Leib	Spatt, Dr. Moses
Brainson, Hyman L.	Haft, Max H.	Martz, Benj.	Stark, Samuel
Brenner, Louis	Halperin, Louis	Metzger, Morris	Steingut, Hon. I.
Brenner, Philip	Halpern, David	Markowitz, Ben.	Straussberg, S.
Brenner, Mrs. Ph.	Harrison, H. A.	Neinkin, Morris	Strongin, Harry
Chizner, Meyer	Holtzmann, Henry	Nemerov, Meyer	Sussman, Sol
Dilbert, Harry	Horowitz, Joseph	Parnes, Louis	Sweedler, Hon. N.
Davis, Henry	Horowitz, Mrs. J.	Perman, Chas.	Triebitz, Herman
Doner, Jacob	Horowitz, Samuel	Rachmil, Hyman	Weinstein, A. A.
Felberg, Philip F.	Jacobs, Joseph	Riker, I. Jerome	Weinstein, Mrs. A. A.
Feldt, Joseph	Jaffe, Louis N.	Rosen, Meyer A.	Weinstock, Louis
Fine, Charles	Joseph, Arthur	Rosen, I. L.	Wender, M. D.
Fine, Mrs. I.	Kaminsky, David B.	Rosenstein, David	Wiener, Mrs. I.
Fortunoff, J. A.	Katz, Samuel	Rutchik, M. M.	Witty, Albert
Ginsburg, Abraham	Klein, Karl K.	Rutstein, Jacob	Witty, Mrs. A.
Goell, Mark J.			Zankel, Louis

NOMINATING COMMITTEE

Samuel Rottenberg, *Chairman* David B. Kaminsky, *Secretary*
Pincus Glickman Fred Kronish
Abraham Ginsberg Mark J. Goell
K. Karl Klein Morris Neinkin Charles Perman

CONGRATULATIONS

Congratulations are extended to the following:

Mr. and Mrs. Max H. Levine of 1025 St. Johns Place, upon the Bar Mitzvah of their son, Howard, on December 26th.

Hon. and Mrs. Irwin Steingut of 706 Eastern Parkway, upon the engagement of their daughter, Jeanne Eleanor, to Mr. Arnold Gordon Weiss.

Mr. and Mrs. Samuel Rothkopf of 546 Crown Street, upon the engagement of their son, Herbert, to Miss Helen Streifer of Brooklyn.

Mr. and Mrs. David Mickelbank upon the marriage of their son, Bertram to Miss Dorothy Wolfson on December 20th.

Mr. and Mrs. Roy M. Leibler on the occasion of the Bar Mitzvah of their son, J. David, which will take place at the Center on Saturday, December 26th.

YOUNG FOLKS LEAGUE ELECTS OFFICERS

At a recent meeting of the Young Folks League of the Center, the following officers were elected:

Milton Balsam, President; Miss Sylvia Boskowitz, Vice-President; Miss Rose Gross, Recording Secretary; Miss Cecil Spatz, Corresponding Secretary.

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MACCABEE CLUB

The Maccabees are now well on the way to permanent organization. The boys realize that the only way that they can have a smoothly functioning club, is by coming to meetings regularly.

A number of activities have been started to make the club more interesting. There is a special gym period for the club on the second and fourth Saturday night of every month. A regular club-meeting follows the gym period. In addition to the regular routine of business matters, discussions at the club usually take a Jewish turn.

Buddy Lowenfeld is president of the Maccabees and Robert Stark is the Secy.-Treas. Mr. E. Louis Neimand is the leader of the group.

(Continued from Page 18)

Rottenberg, Ignatz

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Married Physician

Res. 847 Eastern Pkwy.

Proposed by Morris Hammerman

Wicksel, Benj. H.

Married Lawyer

Res. 704 Montgomery St.

Bus. 295 Madison Ave.

Proposed by Hon. Emanuel Greenberg.

POSITIVE JUDAISM

(Continued from page 7)

is either indifferent or hostile to Judaism. But he resents deeply the unfair treatment of the Jew. He is threatened himself and he is distressed by the problem of his existence as a Jew. He has not found any new philosophy to replace the lost religious outlook on life. He has produced a large apologetic literature which is a perfect waste. The liberal Jew contributed much more to the Gentile culture than to the Jewish spiritual life. He sacrificed more for the welfare of the Gentile majority than to that of the Jewish people, who needs more his sustenance than any other people in the world.

His untenable position has forced the liberal Jew to search for a solution of the problem of Jewish existence, but the chasm between him and the masses has not been filled. Nowhere is Disraeli's expression of "two nations" so true as in our Jewish life. Yet the brighter future of the Jewish communal life is unthinkable without a union between the two fractions of our Jewry. This union must be attained. It is necessary to secularize the spiritual in Judaism and Judaize the liberal Jewish life. Lay thinking and religious indifference are integral parts of modern life. The Jewish community must reckon with them and organize itself so as to allow the expression of all shades of Jewish thought. This can be brought about by positive Judaism.

Positive Judaism is the conduct of life which is in accordance with our Jewish ethical and spiritual traditions, and which means the realization of the ideals of Judaism in practical life.

Whoever bases this conduct on the Jewish religious belief may do so as a religious Jew; whoever has no religious belief may live in this manner as a Jew *tout court*.

Our historical experience and our Hebrew ethics—both a result of our long historical life—must mold the life of the Jew and direct it towards the realization of our Hebraic idealism. A Jew will be Jewish only when Judaism and Jewish historical experience will direct his conduct in life. Only in this way can we find a meaning in our Jewish existence, a synthesis between our own spiritual conception of life and that of the ambient world.

Positive Judaism finds its practical application within the Jewish community and the world at large.

Participation in the Jewish communal life is part of the Jewish spiritual and ethical life. It is within the Jewish community that the Jew can expand his ideal being. A Jew will never be an ethical being if he does not realize his duty towards the Jewish people and does not contribute to the relief of their miseries and help them to a brighter future. There cannot be any positive Judaism without active participation in Jewish life. All talk about internationalism and cosmopolitanism is a cowardly shrinking from real duty. A human being realizes his ideal through his immediate environment and reaches humanity through his community.

Our attitude towards the world at large must be guided and inspired by our Jewish ethics as revealed in the eternal truths of the Bible and by our ethical teachers. It can be said that these ethics are common to all humanity. This is true, but they are Jewish because they are a product of the historical experience of the Jewish people. They are part of a normal Jewish conscience and fundamental in a Jewish spiritual life. Our position in the world is such that if ethics are abandoned our life becomes intolerable. We cannot defend our life by armies. But we can contribute to the higher ethics of humanity. Without the realization of our ethics in life Jewish creative life is impossible, Jewish happiness vanishes, the growth of the Jewish individuality is vitiated and the Jewish personality is destroyed. Jewish life, segregated from the Jewish community, and without the Jewish ethics, loses its fullness and meaning.

It is not the intention of the writer to outline here a system of Jewish ethics. But any unbiased observer may easily ascertain definite features of the normal Jewish life. They are inherent in the Jewish character. Here are some which cannot be eliminated without emptying the Jewish being, and by fostering them in practical life we carry out positive Judaism:

We have a fine family spirit. Our devotion to family is profound and no sacrifice is too great for the advancement of our children. The loyalty and the self-imposed duty towards parents, relatives and poor in our Jewish masses are remarkable. To help some distant relative abroad, to soften his hard lot, to marry a poor girl, to help an orphan is part of the everyday's life of

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even the poorest Jew.

In spite of the easy divorce allowed by the Jewish religion, divorce among the Jewish masses is rare and traditionally dishonorable, as rare and dishonorable as is disloyalty between husband and wife in the traditional Jewish family. There is chastity in Jewish life. The idea of mistress is unknown in the normal Jewish environment, and almost unknown are venereal diseases in the orthodox Jewish families.

Nothing is so repugnant to the Jewish being as cruelty. Capital punishment is not only against the practical Jewish ethics and morality, but also against Jewish nature. We hold in abhorrence murder of a living being. It is formulated in the popular expression *czar baal hachaim*. Walter Rathenau featured this characteristic by stating that when a Jew says he enjoys hunting he tells a lie. There is not a Jew executioner in the whole world. We know of no pogrom mongers in our midst. We have no lynchers. In many countries no Jew has been executed for murder for centuries.

Sobriety is a natural trait of Jewish life. No one can see a drunken Jew lying on the sidewalk, no matter how destitute, how low his social position may be. Eating for the sake of gluttony, travelling miles for a gastronomic pleasure, spending time on talks about meals, wines and liquors is something basically un-Jewish.

There is a profound feeling of duty towards the fellow-man in the Jewish people. No Jew will be found living in the street like a stray dog. A Jew would never lose his dignity to such an extent, nor would the community allow such a humiliation of a human being. During the revolution in Russia the streets were filled with abandoned children. No Jewish children were among them, despite thousands of murdered Jews, despite hundreds of destroyed Jewish communities and the appalling poverty of the Jewish masses. No Jew would deprive anybody of his living because of race or religion.

The peacefulness of the Jewish character is admirable. A London policeman, in order to reassure a woman in the East End of the city, told her that she was perfectly safe because there were only Jews in that street. We hate war and are influences for peace among nations. War-mongering is not a Jewish business.

We respect only the spiritual power of man. We detest nothing more than

brutal force. We have been much abused by brutal force, but we hold it in contempt. The Teutonic statement of Otto Spengler that man is "*ein prachtvolles Raubtier*" sounds indecent to a Jewish mind. We have no saints, calling saint only God, yet without making man saint we revere and almost worship the *czadik*, the righteous man. The greatest respect shown to a man by a traditional Jew is not by calling him "lord", but *rav*—teacher. We have no moralists who would promote idealism and at the same time be brutal haters and baiters of other peoples. Yet we suffered so much from deliberate lies and slander. If a Jew is an idealist he is an idealist for all men. We have no dual ethics and no dual morality.

To what extent is it possible to live positive Judaism? Politically, economically, civically we belong to the country of our citizenship. There cannot be anything specifically Jewish in these phases of life. Spiritually however we are free to live our life according to our Hebraic ideal. No civilized state interferes with the spiritual life of its citizen. We can refrain from participating, no matter to what political party we may belong, in such evils as war-mongering, Jingoism, Negro-baiting, lynching, capital punishment, organizations of the K. K. K. type, even if they are not specifically anti-Semitic. We can on the contrary, support any measure for social betterment, for social justice and mutual understanding among peoples.

Positive Judaism can be inculcated into the Jewish individual only if we improve our education. Orthodox Judaism has for centuries cared for the spiritual education of the Jewish people and did it well. We have no problem of religious schisms. A Jew does not change his religion through conviction. There are other reasons for his desertion of the Jewish faith. He is either religious or not, but he is not looking for other gods. Judaism must be a conduct of life, a source of inspiration for Jewish creativeness. It must be interwoven with a thorough knowledge of Jewish history. A Jew is not cultured if he does not know the Jewish history, and will never be creatively Jewish if he does not draw his wisdom from our long historical experience. Our ethical ideals may be understood only in the light of our history.

In France religion is left to the private initiative of the individual, but ethics are taught in schools. Our edu-

cation in positive Judaism must be carried out in the same way. The Jewish adult and child must be prepared to face the realities of Jewish life and have a Jewish spiritual foundation on which he can build his individuality. In applying the Hebraic principles to the conduct of his life, the individual Jew becomes a creative link in the past, present and future of his people. Positive Judaism is the only means to expand the Jewish creativeness and to escape the degrading, sterilizing question involved in the words: "why I am a Jew". It eliminates altogether the problem of being Jewish.

CHANUKAH AT THE CENTER

CHANUKAH at the Center Academy is a happy time. Weeks before the holiday, the children plan for it and are full of happy anticipation. Not only are they going to receive Chanukah gifts but the school affords them an opportunity to make gifts for their parents with their own hands. Occasionally, if time permits, a gift for brother and sister is also made.

The holiday is ushered in with a festive assembly which opens with the lighting of the first candle and the singing of the blessings. This honor is usually delegated to a boy or girl in the highest grade. Dramatics, songs, and dances follow.

This year, the Third Grade children gave an original Hebrew playlet "The Postman." Everything in the playlet was composed by the children: words, song, music and dance.

The Second Grade did its bit by making up a tune for a Chanukah song.

The Seventh and Eighth Grades created a Chassidic dance. In it the children showed their understanding of the deep religious feeling and the spiritual exaltation which was the essence of Chassidism.

At the end of the assembly, each child received a gift from the Parents' Association. The gifts were mainly articles imported from Palestine.

In keeping with holiday tradition, the children lit the Chanukah candles every day. Since we were not in school in the evening, we lit them at the dinner-table, thus adding festivity to the meal. The holiday was closed with a concert by the school children, and the happy memories of this Chanukah will be one more bond which we hope will tie our pupils to the lovely traditions of our people.

—Irene Bush

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A MESSAGE FROM LOUIS MARSHALL

(Continued from Page 4)

children as Jews, even if he does not possess a five cent piece.

We must make a new appraisal of values. We must take stock and equip ourselves with new ideas—and after all they are old ideas. The moment anybody offers me new ideas and I investigate them, I find that they are often the ideas of our ancestors of twenty centuries ago, or ideas formulated by our ancient sages in the Talmud, or even by those who dwelt in the much-decried Ghetto. We have grown accustomed to hearing this word uttered with a slur, forgetting that if there had been no Ghetto, there would be no living Judaism today. It is because the Jews of the Middle Ages lived their own lives, even though they often were the lives of the martyred, that we have survived with the richest heritage that a people has ever possessed on earth.

Now we are prosperous. There no longer exists a Ghetto, unless perhaps a gilded Ghetto, a new Ghetto without the spiritual values of the old Ghettoes

that have passed away. What we ought to do is hold on to what we have made our contribution to civilization the finest that has been made by any people.

Read the history of our country—the United States. What is the most potent influence? It is that of the Puritans. And what was their story, their message? It was the story of the Old Testament, the story of our Bible. Read the book written by the late Oscar S. Straus on the American Commonwealth. He proved to a certainty that our entire system of government, most of our political ideals, hark back to ancient Judea and to the ancient Jewish law. Are we willing to forget what other people still remember? Are we, the people of the Book, to be the only ones who do not read that Book, whose children are to know nothing of it, and are to sink into the darkness of ignorance, and are to be blind to the enlightenment which we have brought to the world? Whoever is versed in literature knows that if you were to eliminate from the world's classics the refer-

ences which they contain to Biblical characters, to Biblical teachings, to Biblical ethics, to Biblical poetry, there would remain a ruined torso.

Are we ready to forget that great heritage? Are we prepared to let the children coming after us forget it? Will we suffer the children of the poor to forget it? If I thought that were the case, I would say harsher things about the Jews than the worst of "Reshaim" ever applied to them. I do not, however, believe it. I cannot believe that the Jews of this country, of this imperial city, are prepared to countenance such a reproach upon themselves, upon the memory of their ancestors, upon their parents who struggled and strove and labored that they might give their children a Jewish education.

We shall not allow such a stain to be placed upon our names. On the contrary, I am convinced that as soon as we understand the problem, we shall do our utmost to make amends for any neglect of the past, and shall see to it that in this community every Jewish child shall have an opportunity to get some kind of a Jewish education.

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